DAKṢA-SMṚTI

Introduction, Critical edition,
Translation and Appendices
by Irma Piovano

Foreword
by Oscar Botto

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edited by Oscar Botto

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CORPUS JURIS SANSCRITICUM

Sanskrit Series on Social and Religious Law
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Le linee ispiratrici della Collana, rigorosamente concepita per quanto attiene in particolare alla scelta stessa delle opere e dei criteri metodologici e filologici, sono state suggerite dall'opportunità di avvalersi di un più rigoroso apparato critico e di una più recente documentazione d'appoggio. Alla luce di tali premesse il programma editoriale si attiene essenzialmente, nella scelta dei testi, a cinque tipologie di opere scientifiche:

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La Collana, che ha ottenuto il Patrocinio scientifico dell'Unione Accademica Nazionale e dell'Union Académique Internationale, è retta da un Comitato Scientifico composto da Siegfried Lienhard (Vicepresidente), Colette Caillat, Oskar von Hinüber, Patrick Olivelle, Irma Piovano (Direttore), Albrecht Wezler, Akira Yuyama, eminenti specialisti il cui nome è sicura garanzia del prestigio dell'Impresa.

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Nel licenziare alla stampa l'edizione del primo volume del *Corpus Juris Sanscriticum* che abbiamo voluto affidare alla severa e ben nota competenza e sensibilità di Irma Piovano, non possiano che accompagnare la silloge giuridica di Dakṣa con l'augurio che essa e tutti volumi del Corpus possano essere accolti in modo favorevole e mantenere *"ad multos annos"* la loro validità scientifica.

Oscar Botto

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Appendices

OSCAR BOTTO

Il "CORPUS JURIS SANSCRITICUM"

La trattatistica giuridica, intesa come insieme di norme che afferiscono al Diritto privato – mentre a quello pubblico fanno capo soprattutto le leggi inerenti la sfera politica dell'arte di governo – costituisce uno dei generi letterari più rappresentativi dello spirito indiano.

La bibliografia su questo tema, sviluppatasi lungo un arco cronologico che dal IX-V sec. a.C. giunge fino al XVIII sec. d.C., è veramente cospicua. Nella sua monumentale ed enciclopedica *History of Dharmaśāstra* [Ancient and medieval religious and civil Law in India], P.V. Kane[1] fa il nome di circa 1500 giuristi e annovera alcune migliaia di testi, in parte editi, in parte inediti, talvolta incompleti o addirittura di consistenza frammentaria. Si tratta di un materiale imponente – radicato in antichissimi presupposti religiosi – le cui caratteristiche peculiari ne fanno più una costruzione giuridica di tipo prescrittivo che una somma di regole che si richiamino alla normativa del diritto positivo.

D'altra parte, l'intervento di commentatori, che assumono la posizione di esegeti piuttosto che quella di teorici, non sempre vale a chiarire la nozione stessa del "diritto", né a definire esattamente il ruolo svolto, nella fissazione della legge, dalla normativa cogente e da quella precettiva e consuetudinaria, le quali spesso paiono interferire fra di loro e sovrapporsi a vicenda.

La bibliografia moderna, nata come esegesi ai testi, o sollecitata dalla necessità di mettere ordine in un materiale tanto vasto e di proporre una sistemazione organica di tutta la materia giuridica, è imponente ed ha evidenziato l'ampiezza, il crescente rigore e la scientificità di tali indagini i cui risultati appaiono sempre più suggestivi e documentati dal largo numero dei contributi scientifici che ne offrono chiara testimonianza.

Tra tanti contributi vogliamo ricordare almeno quelli che si segna-

1. La *History of Dharmaśāstra* di P.V.Kane (I Ed., Poona, Bhandarkar Oriental Research Institute, 1930-1962, Government Oriental Series, Class B, no. 6, 5 vols in 7 parts; II Ed. [revised and enlarged], Poona, ibidem, 1968-77, 5 vols., in 8 parts) costituisce, fra tutte, la più documentata e quasi esaustiva esposizione della materia giuridica nell'India antica.

lano per la profondità della loro dottrina e per una più penetrante e matura partecipazione al tema trattato[2].

Nella scala gerarchica che si stabilisce all'interno dei "tre fini dell'esistenza umana" *(trivarga)*, il "dovere religioso e morale", il "*dharma*", in quanto norma costante che trascende la volontà dei singoli e che si impone come legge ineludibile, occupa senza dubbio il posto preminente: salve restando, ovviamente, le eccezioni che per evidenti motivi troviamo accreditate presso i politici. Il valore semantico del termine *dharma* è estremamente complesso e sembra andare al di là dei confini del tempo. L'ètimo si richiama alla radice *dhṛ* che vuol dire "sostenere, mantenere, preservare", e *dharma* assume a poco a poco il significato di "ciò che è stabilito e che permane stabile", "che non è soggetto ad alterazione alcuna", e quindi quello di "statuto", di "decreto" .

2. Tali sono, senza dubbio, le seguenti: ISWAR CHANDRA VIDYASAGAR, *Marriage of Hindu widows,* Calcutta, Sanskrit Press, 1856; *The law of inheritance as in the Viramitrodaya of Mitra Miśra,* tr. by Go. SARKAR ŚASTRI, Calcutta, Thacker, Spink and Co., 1879; SHAMA CHURUN SIRCAR, *Vyavasthachandrikā, a digest of Hindu law, as current in all the provinces of India, except Bengal proper,* Calcutta, The author, 1878-80; J. JOLLY, *Recht und Sitte,* Strasbourg, 1896 (engl. tr. ; *Law and Custom,* Calcutta, 1928, repr. Varanasi-Delhi, 1975); G. MAZZARELLA, *Etnologia analitica dell'antico diritto indiano,* 16 voll., Catania, 1913-1938; N. C. SENGUPA, *Sources of Law and Society in Ancient India,* Calcutta, 1914; *Yājñavalkyasmṛti, with the commentary of Vijñāneśvara, called the Mitākṣarā and notes from the gloss of Bālambhatta. Book I: The Āchāra adhya.* Translated by SRISA CHANDRA VIDYĀRNAVA, Allahabad, Pāṇini Office, 1918; J. T. GHARPURE, *Sāpindya, or The law of Sāpinda relationship: being the collection of two treatises on sāpindya, and relevant extracts from authoritative works,* Bombay, Office of the Collection of Hindu Law Texts, 1943; *The Smṛtichandrikā Vyavahāra kāṇḍa by Devanabhatta* (13th cent.), an English translation with notes, by J. T. GHARPURE, Bombay, Office of the Collection of Hindu Law Texts, 1946-48; Sir J. C. RANKIN, *Background to Indian Law,* Cambridge, 1946; E. VARADHACARYAR, *The Hindu Judycial System,* Lucknow, 1946; *Yājñavalkyasmṛti of Yogīśvara Yājñavalkya,* with the commentary *Mitākṣarā of Vijñāneśvara,* notes, variants, readings etc., edited with notes etc. by NARAYAN RAM ACHARYA, Bombay, Nirnaya Sagar Press, 1949; K. V. RANGASWAMI AIYANGAR, *Some Aspects of Hindu View of Life according to Dharmaśāstra,* Baroda, 1952; A. S. ALTEKAR, *Sources of Hindu Dharma,* Sholapur, 1952; N. C. SENGUPTA, *Evolution of Ancient Indian Law,* Calcutta, 1953; J. D. M. DERRETT, *Hindu Law, Past and Present,* Calcutta, 1957; U. C. SARKAR, *Epochs in Indian Legal History,* Hoshiarpur, 1958; SUDHAKAR CHATTOPADHYAY, *Social Life in Ancient India, Calcutta,* 1965; L. STERNBACH, *Juridical Studies in Ancient Indian Law* (2 voll.), Delhi, 1965-67; R. LINGAT, *Les Sources du Droit dans le Système traditionnel de l'Inde,* Paris-La Haye, 1967; *The Dharmaśāstra: or the Hindu law codes: a literal prose,* English translation by MANMATHA NATH DUTT, Varanasi, Chaukhamba Amarabharati Prakashan, 1977; R. NAGASWAMI, *Studies in ancient Tamil law and society,* Madras, Institute of Epigraphy, State Dept. of Archaeology, Govt. of Tamilnadu, 1978; *The Divyatattva of Raghunandana Bhattāchārya, ordeals in classical Hindu law,* critically edited with English translation by RICHARD W. LARIVIERE, New Delhi, Manohar, 1981; *Vāsisthadharmasūtra: aphorisms on the sacred law of the Aryas,* by ALOIS ANTON FÜHRER, Delhi, Indological Book House, 1983; R. RAGOONATH ROW, *Hindu law on marriage – Vivāhasaṃvidhāne Hindudharmaśāstrābhiprāyaḥ,* introduction by Lallanji Gopal, Varanasi, Krishnadas Academy, 1986; VIJAY KUMAR GUPTA, *Kauṭilyan jurisprudence,* Delhi, B. D. Gupta, 1987; *Dharmaśāstra in contemporary times,* chief-editor SUDESH NARANG, co-editors URMI B. GUPTA, URMILA RUSTAGI, Delhi, Nag Publishers, 1988; *Nāradasmṛti. The Institute of Nārada: the text and a comparative study of the text with the texts of Manu, Yājñavalkya, Bṛhaspati, Kātyāyana, the Arthaśāstra of Kauṭilya and the Nāradīyamanusaṃhitā,* edited by HERAMBA CHATTERJEE SASTRI, Calcutta, Sanskrit College, 1988-1989; *The Nāradasmṛti, critically edited with an introduction, annotated translation and appendices* by RICHARD W. LARIVIERE, Philadelphia, Dept. of South Asia Regional Studies, University of Pennsylvania, 1989; S. G. MOGHE, *Studies in the Dharmaśāstra,* Delhi, Ajanta Publications, 1991; RAMNIKA JALALI, *Indian women in the Smṛties,* Jammu, Vinod Publishers & Distributors, 1994; CHANDRAMOULI S. NAIKAR *The Mṛcchakatikam and the Indian laws,* Dharwad (Karnataka), Medha Publishers, 1994; SATYA PAL NARANG, *Juridical studies in Kālidāsa,* New Delhi, Rashtriya Sanskrit Sansthan, 1996; *Yājñavalkyasmṛti, Yogīśvarayājñavalkya; vyākhyātāv Ke. Vāsudevan Unni;* Kolikkot, Arjun Books, 1996; MUKUND LALJI WADEKAR, *Devalasmṛti reconstruction and critical study,* Delhi, Koshal Book Depot, 1996/97; KANE PANDURANGA VAMANA, *Contribution to Dharmaśāstra literature,* compiled and edited by S. G. MOGHE, New Delhi, D. K. Printworld, 1997; K. B. ARCHAK, (ed.), *Manusmṛti and woman: a collection of research papers,* Dharwad, Srūtigeeta Prakashana, 1998; USHA GUPTA *Yājñavalkyasmṛti kāsamīkshātmaka adhyayana,* Dilli, Istarna Buka Linkarsa, 1998; GIAN DEVI GUPTA, *Word index to Manusmṛti,* Delhi, Nirmal Publications, 1999; *Jimutavāhana's dayabhaga: a twelfth century Sanskrit text on inheritance in Hindu law,* edited and translated with an introduction and notes by LUDO ROCHER, New York, Oxford University Press, 2001.

In verità, il più antico concetto di "legge" che si incontri nel *Ṛgveda* è espresso con il vocabolo *ṛta* il quale denota la suprema legge trascendentale, l'ordine cosmico che presiede all'equilibrio dell'universo, l'ordine divino che regola la vita terrena, lo svolgimento regolare del sacrificio e poi l'ordine morale tutelato da Varuṇa. In quest'ultima accezione il termine *ṛta* si trova più tardi sostituito dalla voce *dharma*, che passando attraverso successive fasi si evolve e si caratterizza concretandosi progressivamente fino ad assumere il significato di "privilegi", di "doveri", di "obblighi" che competono ad un uomo in quanto è membro della comunità arya, appartiene a una determinata casta, è legato a un preciso stadio della sua esistenza. In tale caso, l'evoluzione è dunque giunta al suo compimento: il *dharma* è divenuto l'insieme dei diritti e dei doveri degli uomini, è la Legge che abbraccia il diritto civile e penale, è l'insieme delle regole mediante le quali esso si espli-

ca, è la giustizia e la sua amministrazione. Il *dharma*, si legge nelle *Upaniṣad*, è "il re dei re", non conosce nulla al di sopra di sé e lo stesso Kauṭilya, pur seguendo una concezione empirica della Legge, riconosce che il *dharma* è legge pratica e legge morale ad un tempo, è la verità eterna che domina sulla terra.

La tradizione sostiene che il *dharma* ha origine divina, conferendo con ciò dignità altissima alla giustizia e alla sua attuazione pratica. La distinzione fra il *dharma* e l'*adharma*, tra i princìpi del giusto e dell'ingiusto – si legge nel primo libro del codice di Manu – risale al Signore eterno, al dio che esiste di per se stesso, a Brahmā, che al bene e al male riservò premi e castighi giustamente e assolutamente corrispondenti e irremeabili. Posta in questi termini, come un dato di fatto che praticamente esiste da sempre, la legge viene ad assumere astrattamente una natura divina nella misura stessa in cui è il principio che genera conseguenze irrevocabili. La natura di tali conseguenze resta tuttavia determinata dall'uomo, che è arbitro responsabile della sua esistenza, in quanto mette in moto contemporaneamente "una giustizia immediata e terrena e un'altra che lo ripagherà nelle esistenze future dei meriti e dei demeriti legati alle azioni da lui liberamente compiute".

Il fondamento divino e religioso delle istituzioni giuridiche indiane si rivela nello stesso ordine progressivo secondo cui i vari codici elencano le fonti del *dharma*, le quali sono, nella loro enumerazione, la *Śruti*, la *Smṛti*, la condotta degli uomini virtuosi, la *Pariṣad*, il re[3].

La *Smṛti*, ossia la "memoria", raccoglie il complesso delle tradizioni del corpo del giure, è essenzialmente dovuta all'opera dell'uomo, e nelle fasi più recenti della letteratura giuridica assume significato preciso e peculiare di *dharmaśāstra*, cioè di "codice di leggi".

L'inadeguatezza che presentano alcune antiche prescrizioni ingiuntive (*vidhi*) e proibitive (*niṣedha*) e la necessità di ovviare a innegabili divergenze tra gli schemi di una teoria rigida, limitata da una parte a una pratica che doveva tener conto di una casistica in via di aumento e dall'altra da progressivi e inevitabili processi evolutivi della società,

3. A questo riguardo cf. O. BOTTO, "L'antico diritto indiano: fondamenti e metodi", in *Letterature comparate. Problemi e metodo. Studi in onore di E. Paratore*, Bologna 1981, vol. I, p. 23 e segg. - rist. in *Scritti scelti di Oscar Botto*, a cura di Mariangela D'Onza Chiodo, Emanuela Panattoni, Stefano Piano, Torino, Promolibri, 1993, pp. 271-288.

sono le basi dell'ineludibile processo che portò alla costituzione sempre più adeguata e sistematica dei vari codici di leggi (*Smṛti*). Questi, dalla loro primitiva posizione di sudditanza "coatta" rispetto alla *Śruti*, passano, in successive tappe cronologiche, a posizioni di sempre maggiore puntualizzazione e indipendenza in tema di legittimità giuridica e statutaria: tali le opinioni di Manu, che riconosce la *Śruti* e la *Smṛti* come autorità paritarie, o quelle di Kullūka e Kumārilasvāmi, i quali accettano tale principio precisando che l'eventuale posizione conflittuale fra *Śruti* e *Smṛti* è da ritenersi come caso tipico di un *vikalpa*, cioè di una "alternativa" che non riesce a liberarsi dalla sua implicita natura di *quaestio adhuc sub judice*.

I rischi derivanti dal principio della opinabilità appaiono comunque vanificati, almeno teoricamente, dalla inoppugnabilità cogente, implicita nell'enunciato *iti ca smaryate*, secondo il quale nella decisione ultima, in presenza di un assunto *chiaramente* sancito da una *Smṛti*, non possono più sussistere dubbi, né si possono più avanzare soluzioni alternative o compromissorie.

In maniera ancora più esplicita – e il principio giuridico assunto non ci risulta per nulla sorprendente in quanto ci troviamo già nel XVII secolo – Lakṣamaṇabhaṭṭa, autore di un trattato specifico denominato *Ācārasāra*, asserisce che il caso di un diretto contrasto con le prescrizioni della *Śruti* non può in alcun modo invalidare le norme sancite dalla *Smṛti*. Posto il problema in questi termini non sorprende affatto si incontrino casi nei quali la *Smṛti* afferma apertamente la propria superiorità sulla *Śruti*, in quanto rappresenta, come abbiamo detto, un più elastico e razionale adattamento alle nuove abitudini di vita attestatesi nella società: al pur profondo e genuino rispetto per il passato si accoppia così una viva e piena valorizzazione delle necessità del presente "in movimento".

Ma all'interno stesso del "corpo giuridico tradizionale" l'evoluzione è inarrestabile, e nel corso del tempo, quanto più pronunciato si va facendo il divario fra la "lettera" della *Smṛti* e i costumi prevalenti, si impone la necessità di codificare i mutamenti progressivi via via attuantisi nelle usanze, nelle istituzioni e nei rapporti sociali. "L'opinione espressa da alcuni scrittori europei, come Henry Maine, in merito alla staticità della legge hindu, sorda a qualsiasi processo evolutivo, e il radicato convincimento ortodosso che la struttura sociale indiana è rimasta quale era ai tempi di Manu e Yājñavalkya non sono

accettabili se non per quanto concerne alcuni aspetti del problema, certo i più formali"[4]. In realtà, ferma restando la prassi consuetudinaria, il progressivo adeguamento della normativa alle usanze attestate nella società è stato affidato all'opera interpretativa della vecchia legge, modificata nella sua sostanza, per analogie o per eccezioni raccolte in nuove *Smṛti*, in commentari, in digesti compilati in epoche diverse.

Alle interpretazioni delle leggi si riconobbe per un certo tempo un valore meramente soggettivo: ufficialmente l'autorità delle *Smṛti* non poteva in alcun caso essere intaccata da glosse e da commentari, anche se intesi a chiarirne e ad "attualizzarne" il significato. Ma in realtà, commentatori ed estensori di digesti modificarono gradualmente, estesero[5], o limitarono il dettato della legge e spesso finirono col sovrapporsi allo spirito originale delle *Smṛti*. Si fecero quindi strada le sottigliezze e i cavilli giuridici. L'esigenza di integrare i codici preesistenti è sentita e affiora in numerosi casi che rappresentano la naturale evoluzione dello spirito della Legge la quale, tuttavia, per la sua stessa intrinseca validità, non dovrà né potrà mai trovarsi in una posizione antistorica. Tali i casi della *Kātyāyana Smṛti*, compilata come un supplemento al *Gṛhyasūtra* di Gobhila, le cui prescrizioni erano apparse oscure e insufficienti, e della *Devalasmṛti*, scritta per sistemare giuridicamente una nuova casistica non contemplata nelle più antiche *Smṛti*. Emblematici, tuttavia, i problemi derivanti da conversioni religiose che affiorarono soltanto dopo la conquista musulmana del Sindh: è evidente, ad esempio, che le più antiche fonti giuridiche non potevano aver detto nulla di denigratorio o di lesivo in merito al nuovo rapporto giuridico che si veniva ad instaurare tra una persona convertita per forza o per inganno e il resto della società.

Col passare del tempo vennero compilate progressivamente centinaia di *Smṛti*: il Kane – come abbiamo già sottolineato – nella sua *History of Dharmaśāstra*, raccoglie un elenco di alcune migliaia di testi giuridici, fra codici, commentari e digesti. Senza dire che un numero grandissimo di commi è riportato anonimamente in digesti e commentari con la formula *iti ca smaryate*, "così è stabilito in una *Smṛti*": Mitramiśra osserva in proposito che la natura adespota di

4. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 273
5. O. BOTTO, "L'antico diritto indiano", rist. cit., p. 273, n. 12; cf. D.F. MULLA, *Principles of Hindu Law*, Bombay, 1959, p. 67 e segg.

queste citazioni non è elemento sufficiente a infirmarne la validità. Taluni princìpi fondamentali sui quali si articola la vita sociale dell'India antica rimangono costanti e inalienabili, ma è ovvio che in un così gigantesco coacervo di prescrizioni e di divieti, in assenza di una codificazione-base coordinata e uniforme, i contrasti – a volte non soltanto quelli che si incontrano su questioni di dettaglio – e le contraddizioni non siano pochi. Non se ne fa comunque meraviglia il giurista indiano, il quale empiricamente suggerisce con sottile acume che, d'ordinario, in caso di conflitto fra le varie *Smṛti*, quella che deve prevalere è la decisione accettata o sostenuta dalla maggioranza[6] di chi la deve interpretare.

Come si evince dalla nostra pur sommaria premessa alla enunciazione di alcune tematiche e di alcuni interrogativi che fin dai quesiti iniziali si presentano a chi analizza attentamente questo specifico ambito del "sapere", tali sillogi si propongono di dirimere i diversi dubbi che ancora si possono nutrire sull'antico pensiero giuridico indiano e confermano l'interesse e il valore "sociale" di questi "trattati" nei quali appaiono configurate e proposte alcune delle più antiche definizioni tipologiche dei diversi aspetti del "diritto indiano". Sono proprio tali testi che, nella loro concreta sostanza e pur con le loro incertezze, ribadiscono oggettivamente la opportunità che si riproponga, ancora oggi, una nuova serie editoriale che ne raccolga, in una rassegna coordinata ed esauriente, l'illuminante pensiero.

Oscar Botto

6. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 274

INTRODUCTION

The *Dakṣa-smṛti* enunciated by Patriarch Dakṣa (*Dakṣa-Prajāpati*) ranks as one of the earlier moral codes of the Hindus. Couched in about 220 verses in the *anuṣṭubh* metre, the work specifies, in seven chapters, the nature, duties and daily routine of the *brāhmaṇa*, the first stratum of the social Vedic hierarchy of the Hindus, the other strata being the *kṣatriya* (ruling class), the *vaiśya* (merchantile and agricultural class) and the *śūdra* (labour class). The work depicts in detail the daily routine of the *brāhmaṇa* in his different stages of life, namely, the student, householder, forest-recluse and hermit. Alongside are recounted the several do-s and don't-s of each and the merits accruing by following those dictates.

The *Dakṣa-smṛti* has been enumerated in the *Yājñavalkya-smṛti* as one of the earlier civil codes of the Hindus. Later authors on *Dharmaśāstra* frequently quote passages from the *Dakṣa-smṛti* as authority to substantiate, supplement or adumbrate their views on various topics. These include Viśvarūpa, author of the well-known commentary *Bālakrīḍā* on the *Yājñavalkya-smṛti*, Aparārka, alias Aparāditya, and Vijñāneśvara, two other authentic commentators on the *Yājñavalkya-smṛti*. Dakṣa is cited as an authority by other writers as well on various matters.

Primarily a text of definition and prescription of the moral code it is highly edifying that the *Dakṣa-smṛti* often infuses its presentation through parallels, similes and truisms to emphasize its statements and see that the message gets through. Often the statements are also reasoned out. For instance in the context of prescribing a compulsory bath after getting up from bed and commencing any religious act it says, "The body of a sleeping person becomes defiled by the discharge coming out of the nine orifices in the body and therefore a bath is essential to render the physical body clean (II.7). The leaves, buds and branches of a tree are held by the trunk and the trunk itself is supported by the roots; likewise, Dakṣa says, the entire society is supported by the householder" (II.44). Echoing the statement of the *Gītā* (3.13) that the sinful cook sins if he cooks only for himself, Dakṣa says that while some consume food others are consumed by

food; identifying the latter he says that it is the one who eats all by himself, not sharing with others (II.48). Elsewhere Dakṣa compares the fickle mind, which is not steady even for a moment, to the waters of the waves ever moved by the wind (VII.29).

As a *Brahma-cārin*, 'one who treads the path to the *Brahman*', a *brāhmaṇa* boy is considered to be an infant, without any type of restrictions, till the age of eight, when he is invested with the sacred triple cotton thread or a strip of antelope skin worn crosswise across the chest from the left shoulder, initiated into the recitation of the *Gāyatrī-mantra* (*Ṛgveda* 3.62.10) and placed under a teacher for Vedic studies (*Dakṣa-smṛti* I.3-6). Two types of *brahmacārins* are specified: the one intending to enter worldly life after his studies is termed *Upakurvāṇaka* while the other intent on celibacy for life is termed *Naiṣṭhika* (I.7).

Following his studies, a *Brahmacārin* returns home, weds a girl according to Vedic rites and enters his mundane life, which too is studded with the Vedic factor. Strict observances in the morning are prescribed (II.6-9). A bath is a must before performing the morning *sandhyā* worship which has to be repeated at sunset as well (II.11-18). Offerings into sacred fire, as prescribed, follow, with the Vedic *Gāyatrī-mantra* (II.20-23). Vedic study and teaching, attending to guests and managing domestic affairs are prescribed for the second part of the day (II.24-35). According to Dakṣa, the householder is the prop and sustenance of all, not only of the other three orders, but also of the entire society (II.43-45).

A highly significant section of the *Dakṣa-smṛti* is its chapter three wherein nine groups of nine-s are specified with reference to the householder, viz., commendables (*sudhā*-s), petty gifts (*īṣaddāna-s*), ethical duties (*karma*), improper actions (*vikarma*), matters to be kept secret (*pracchanna*), those to be publicised (*prakāśya*), actions which are fruitful (*saphala*), those that are fruitless (*niṣphala*), and things not to be given away at any cost (*adeya*). Dakṣa asserts that the intelligent observance of these would result in the betterment of one's life (III.1-3). It is not surprising that later lawgivers often quote, with approbation, these groups of Dakṣa. It can be seen that these groups are very much applicable to modern life as well.

The first group of Commendables advise that when a guest arrives one should greet him with the full involvement of the heart, eyes, smile and words. One should then utter the word 'Welcome', get into

conversation with him and treat him to tasty food. And, when the guest departs, one should accompany him to the door (III.4-5).

Among the Petty gifts prescribed for a casual guest like a traveller are: Indication of a place to rest, offer of water, giving him a seat of *darbha* grass, washing his feet, attending to his bath, food, water, bed, and over-night stay (III.6-7).

Among the Ethical actions are included *Sandhyā*-worship, bath, sacred chantings, offerings into the sacred fire, Vedic study, worship of the gods, Vaiśvadeva offerings, hospitality and proper allotment of food to the manes, parents and preceptor (III.8-9).

The Unethical actions include uttering lies, illicit sex, falsehood, taking to another's wife, eating prohibited food, drinking forbidden drinks, theft, causing injury, doing work prohibited by the Veda and transgressing friendship (III.10-12a).

Matters to be kept Secret are: One's age, wealth, domestic troubles, personal *mantra*-s, sexuality, medicine, austerities, charities given and dishonours suffered (III.12b-13a).

Matters to be Publicised are: One's health, discharge of loans, gifts given, learning, trade, marrying off the daughter, dedication of a bull, repentance for secret sin and good deeds (III.13b-14).

Fruitful actions include: Gifts made to father, mother, preceptor, friend, penitent, the helpful, poor, helpless and the highminded (III.15).

Gifts given or service done would be fruitless if the recepient is wicked, a panegyrist, dull-witted, an ineffective physician, a liar, cheat, flatterer, charlatan, wanderer or thief (III.16).

One's wealth, if it is little, earnings by begging, securities received from others, trust money, wife and her wealth, inheritance, entire wealth and public property should never be given away even during a calamity (III.17-18).

Dakṣa-smṛti asserts that the wife is the corner-stone of domestic life (*patnīmūlam gṛham*). She is the harbinger of the three primary objectives of the householder, namely virtue, wealth and pleasure (*dharma*, *artha* and *kāma*) (IV.1-2a). A wife who is amenable, soft-spoken, able, chaste, sweet and devoted to her lord is verily a Goddess, not a mere woman (IV.4). It is a truism, says Dakṣa, that domestic life should be happiness-oriented and that depends on the wife. And, that a woman is a 'real' wife if she is modest, understanding and well-disposed (IV.7). Perhaps, there can be no greater approbation

given to a wife than what has been given by Dakṣa to a woman even from the modern stand-point.

Dakṣa declares that purity of the body and of the mind characterise a *brāhmaṇa*. It is said that the *brāhmaṇa* is rooted in purity (*śaucamūlam dvijaḥ smṛtaḥ*), and it is added that any religious act and, as a corollary, every act done by one who is impure will be futile (V.2). Here again, Dakṣa indicates a gradation. Physical purity is higher than no purity, mental purity is superior to physical purity, and that only he who is both physically and mentally pure is 'really' pure (V.4).

Observance of personal pollution at the occurrence of childbirth or a death among relatives is widely prevalent in the Hindu society even today. *Dakṣa-smṛti* devotes its sixth chapter to the subject where the grades and time-lengths of pollution that inheres are enumerated (VI. 1 ff). The *smṛti* specifies also how the pollution is expiated and the polluted persons purified at the end of the specific periods by means of bath, gifts, fire-offerings and the recitation of the *Vedas* (VI.12-17). It is interesting to note that no pollution would adhere to a person when he is occupied in performing a sacrifice, a marriage ritual or when there is a revolution in the country (VI.18).

The dictates on *Yoga*, Meditation, Ascetic life and the Monistic tenets enunciated by Dakṣa in the last and longest chapter VII of the work form the acme of the work. *Yoga* is explained as that through which the world, the soul and the senses are brought under control. Breathing exercises, posture and concentration of thought which characterise Yoga would enable one to achieve one's real Self, the *Brahman*. It is also to be emphasized that ascetic life with its characteristic features is best fitted for such realization.

The ultimate teaching of *Dakṣa-smṛti* is the stress it lays on virtue (*Dharma*) and the direction it gives towards leading a righteous life, indicating also the rationale behind it: "Wealth cannot be acquired without work, and what work can one do without wealth? Without work virtue cannot be gained and without virtue how can happiness be gained? All people seek happiness but, without virtue, how can happiness be gained? Hence all classes of society always have to strive for virtue, by all means." (III.22-23).

Manuscript Material

The present critical edition of the Dakṣa-smṛti is based on three printed texts and twelve manuscripts. The description of the three printed texts is as follows:

1) *THE DHARAM SHASTRA* - Hindu Religious Codes, Vol. II, English Translation and Sanskrit Text by Manmath Nath Dutt, published by Cosmo Publications, New Delhi, 1979 (repr. Ed.), and referred to in the present critical edition as **M**.

2) *DAKṢASMṚTI* - Edited by Śrī Bhavānīcaran Bandyopādhyāya and printed by the Samācāracandrikā Press, Calcutta. A copy of this edition was obtained from the Manuscripts Collection of the Asiatic Society of Bengal, Calcutta. This is in Bengālī characters. It is referred to in the present critical edition as **S**.

3) *DHARMAŚĀSTRA SAṀGRAHA* (or A Collection of Twenty Eight Smṛtis), vol. II. Edited by Vachaspati Upadhyaya with a Foreword by Gaurinath Śāstri and published by M/S Navrang, New Delhi, 1982. It is referred to in the present critical edition as **U**.

The manuscripts used in critically editing the present text are as follows:

S.N.	Acession No.	Code	Source	Description
1	6886	**A**	Oriental Institute, Baroda.	The size of the MS in cm.: 20x10,5; No. of folia: 27; lines per page: 8; extent in Anuṣṭubhs: 169; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.
2	8285 (J)	**B**	- Do -	The size of the MS in cm.: 28 x 13; No. of folia: 24; lines per pages: 9; extent in Anuṣṭubhs: 207; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.

S.N.	Acession No.	Code	Source	Description
3	9608	**C**	- Do -	The size of the MS in cm.: 30 x 13,5; No. of folia: 19; lines per page: 11; extent in Anuṣṭubhs: 210; script: Devanāgarī; material: paper; date: V.S. 1835 (A.D. 1770); name of the scribe: not given; complete.
4	10986	**D**	- Do -	The size of the MS in cm.: 24,5 x 11; No. of folia: 23; lines per page: 9; extent in Anuṣṭubhs: 171; script: Devanāgarī; material: paper; undated; name of the scribe: Keśavabhaṭṭa; complete.
5	11028 (b)	**E**	- Do -	The size of the MS in cm.: 22,5 x 10; No. of folia: 28; lines per page: 8; extent in Anuṣṭubhs: 156; script: Devanāgarī; material: paper; undated; name of the scribe: Rāmacandra; complete.
6	11512	**F**	- Do -	The size of the MS in cm.: 31,5 x 10,5; No. of folia: 13; lines per page: 11; extent in Anuṣṭubhs: 217; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
7	254 (c)	**G**	- Do -	The size of the MS in cm.: 33 x 20,5; No. of folia: 11; lines per page: 17; extent in Anuṣṭubhs: 276; script: Devanāgarī; material: paper; date: Śaka 1772 (A.D. 1850); name of the scribe: not given; complete.

S.N.	Acession No.	Code	Source	Description
8	2626	**H**	Government Oriental MSS. Library, Madras.	The size of the MS in cm.: 33 x 12; No. of folia: 12; lines per page: 20; extent in Anuṣṭubhs: 190; script: Telugu; material: paper; undated; name of the scribe: not given; complete. Copied from a Telugu palm-leaf MS.
9	17832	**I**	- Do -	The size of the MS in cm.: 33 x 12; No. of folia: 10; lines per page: 22; extent in Anuṣṭubhs: 159; script: Grantha; material: paper; undated; name of the scribe: not given; incomplete. Copied from a palm-leaf MS.
10	11041 (g)	**J**	Oriental Institute, Baroda.	The size of the MS in cm.: 40,5 x 3,5; No. of folia: 11; lines per page: 6; extent in Anuṣṭubhs: 236; script: Grantha; material: palm-leaf; undated; name of the scribe: not given; complete.
11	S/8171	**K**	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 21,5 x 11; No. of folia: 9; lines per page: 14; extent in Anuṣṭubhs: 196; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
12	S/9128	**L**	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 22 x 9; No. of folia: 12; lines per page: 8; extent in Anuṣṭubhs: 263; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete, but some verses of the 3rd chapter appear to be missing.

In the collation of the source-materials for this critical edition I have endeavoured to sift the cheese from the chaff and in this process I have ignored the errors which have obviously crept in due to the slip of the pen of the scribe. The whole or half-verses, which have been included in the critical edition but are not found in other manuscripts, have been indicated in the footnotes at the appropriate places. On the other hand, the whole or half-verses which are found in different manuscripts but have not been included in the critical edition, have been given in Appendix « A » under the respective manuscripts. Their positions have been determined with reference to the critical edition. In the arrangement of chapters I have followed the printed texts referred to above, but I have tried to improve upon these texts in the critical edition. An Index of half-verses has been added as Appendix « B ».

Acknowledgements

The present edition has been prepared under the able guidance of Prof. O. Botto, former Director of the Department of Oriental Studies, University of Turin, and President of the CESMEO, International Institute for Advanced Asian Studies, Turin. He is a perennial source of inspiration and assistance to all those who are dedicated to Indological studies. My gratitude towards him cannot be expressed in words. I am grateful to the authorities of the India Office Library (London), Asiatic Society of Bengal (Calcutta), Government Oriental Manuscripts Library (Madras) and Oriental Institute (Baroda) for making available to me the microfilms or photocopies of the source material referred to above. My special thanks are due to Dr. S. G. Kantawala, former Director of the Oriental Institute, Baroda, for taking a personal interest in supplying me with the copies of the manuscripts available in his Institute; to Prof. K.V. Sarma, Hon.y Professor of Sanskrit, Adyar Library, Madras, for procuring for me the transcribed copies of the manuscripts available in the Government Oriental MSS Library, Madras, and for getting the MS. **J** of the Oriental Institute, Baroda, transcribed for me; and to Dr. Biswanath Banerji, former Professor of Sanskrit in the Viśvabhāratī University, Śantiniketan (West Bengal), for transcribing for me from Bengālī the copy of the text edited by Śrī Bhavānīcaran Upādhyāya and printed by the Samācāracandrikā Press, Calcutta. My thanks are also due to the editors of the other two printed

texts used for the critical edition. I cannot conclude without expressing my special thanks to Prof. J.P. Sinha, former Dean of the Department of Sanskrit and Prakrit Languages, Lucknow University, for his enlightened guidance, precious and ungrudging assistance and incomparable help in the preparation of this work.

Although the edition is based on a fairly large number of manuscripts, I am fully aware of the shortcomings of the work and there is ample scope for improvement. I trust that the world of scholars will drastically revise and enlarge the work with the help of all other critical material on which I could not lay my hands. In the meantime I present this small, nonetheless important work to the scholars with all the modesty at my command. I beg their indulgence for all the errors and omissions. Any suggestions from them will always be received with gratitude.

PRATHAMO ’DHYĀYAḤ

[1]śrīgaṇeśāya namaḥ

[2]sarvaśāstrārthatattvajñaḥ [3]sarvavedavidāṃ varaḥ /
pāragaḥ sarvavidyānāṃ dakṣo nāma prajāpatiḥ // 1

brahmacārī [4]gṛhasthaś ca vānaprastho yatis tathā /
eteṣāṃ tu hitārthāya dakṣaḥ śāstram akalpayat // 2

[5]jātamātraḥ śiśus tāvad yāvad aṣṭau [6]samā vayaḥ /
sa[7] hi garbhasamo jñeyo [8]vyaktimātrapradarśakaḥ // 3

bhakṣyābhakṣye tathā peye vācyāvācye tathānṛte /
tasmin[9] kāle[10] na [11]doṣo ’sti sa yāvan nopanīyate[12] // 4

upanītasya[13] doṣo ’sti kriyamāṇair vigarhitaiḥ /
aprāptavyavahāro ’sau yāvad[14] ṣoḍaśavārṣikaḥ // 5

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1. **A** om vināyakāya; C E atha dakṣasmṛtiḥ.
2. **M S U** sarvadharmārthatattvajñaḥ.
3. **A** sarvavedādikaṃ tathā; **K L** sarvaśāstraviśāradaḥ.
4. **F** gṛhasthastha.
5. **D E** jñānamātraṃ; **K L** jātamātraṃ.
6. **C** samāhvayaḥ
7. **H** yo ’pi
8. **A** śaktimātrapardarśitaḥ; **C G** jātimātrapradarśakaḥ; **H I J** vyaktimātraprakāśitaḥ; **M S U** vyaktimātrapradarśitaḥ.
9. **A B C F G** asmin; **D E** yasmin.
10. **A B C F G** bāle.
11. **A B C D E F G** doṣaḥ syāt.
12. **H** *whole line omitted.*
13. **A B** upanītes tu; **C F G** upanīte tu; **D E** upanīto na; **H I** upanīte ca.
14. **A B C D E F G H I** bālaḥ.

svīkaroti yadā vedaṃ [15]cared vedavratāni ca /
brahmacārī bhavet tāvad [16]ūrdhvaṃ snāto [17]bhaved gṛhī // 6

dvividho brahmacārī tu[18] [19]smṛtaḥ śāstre manīṣibhiḥ /
[20]upakurvāṇakas tv ādyo dvitīyo naiṣṭhikaḥ smṛtaḥ[21] // 7

yo[22] [23]gṛhasthāśramam āsthāya[24] brahmacārī bhavet punaḥ /
na yatir na vanasthaś ca sa sarvāśramavivarjitaḥ // 8

anāśramī na tiṣṭhet tu[25] kṣaṇam[26] ekam api dvijaḥ /
āśrameṇa vinā tiṣṭhan[27] prāyaścittīyate [28]hi saḥ // 9

jape home [29]tathā dāne svādhyāye [30]ca ratas tu yaḥ /
nāsau tat[31] phalam āpnoti [32]kurvāṇo 'py āśramāc cyutaḥ // 10

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15. **A B C D E G** dhatte.
16. **E** ūrdhvasnāto.
17. **A B C D E G H I** gṛhī bhavet.
18. **A B C D E F G** syāt; **K L** ca.
19. **A** ādyo vratavidhāyakaḥ; **B C F G** ādyo hy upakurvāṇakaḥ; **D E** upakurvāṇakasmṛtaḥ; **H I** dakṣaśāstre prapaṭhyate.
20. **K** upakurvāṇa evaiko; **L** upakurvāṇakas tv eko.
21. **A B C D E F G** *whole line reads as:* dvitīyo naiṣṭhikaś caiva tasminn eva vrate sthitaḥ.
22. **A B C F G H** yaḥ.
23. **A F G H I S** gṛhāśramam.
24. **H I** āsādya.
25. **C G** ca.
26. **A B D F H I J K L M S U** dinam.
27. **D E H I** tiṣṭhet.
28. **B** tu saḥ; **K L** dvijaḥ.
29. **B** 'tha dāne ca.
30. **A** nirataḥ sadā; **H I** vā ratas tu yaḥ; **K** ca varaṃ tapaṃ.
31. **A B C D E F G H I** *omitted.*
32. **D E** kurvāṇo kṣayam eva ca; **F** kurvāṇo 'py āśramād ṛte; **K** kurvāṇo sa nācyutaḥ.

[33]trayāṇām [34]ānulomyaṃ hi prātilomyaṃ na vidyate /
[35]prātilomyena yo yāti na tasmāt pāpakṛttamaḥ // 11

[36]mekhalājinadaṇḍaiś ca[37] brahmacārīti[38] lakṣyate /
gṛhastho[39] [40]devayajñādyair [41]nakhalomnā [42]vanāśramī // 12

tridaṇḍena yatiś caiva lakṣaṇāni[43] pṛthak pṛthak /
[44]yasyaital lakṣaṇaṃ nāsti [45]prāyaścittī na cāśramī // 13

[46]uktaṃ karmakrameṇaiva [47]na kālo munibhiḥ[48] smṛtaḥ /
dvijānāṃ tu hitārthāya dakṣas[49] tu svayam abravīt // 14

[50]iti dākṣe dharmaśāstre prathamo 'dhyāyaḥ //

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33. **A B D E H I J** *whole verse omitted.*
34. **C G** ānulomyena prātilomyena vā punaḥ; **K L** *whole line reads*: āśramāṇāṃ tu sarveṣām ānulomyaṃ hi vidyate.
35. **C G** *whole line reads:* pratilomaṃ vrataṃ yasya sa bhavet pāpakṛttamaḥ.
36. **B H I** *whole verse omitted.*
37. **B F G H I J K L M U** mekhalājinadaṇḍena; **E** mekhalājinadaṇḍaś ca.
38. **B H I J K M S U** brahmacārī tu.
39. **A C D F G** gṛhasthaḥ; **E** gṛhasthe; **M** gṛhasthā.
40. **A D E** yajñavedādyaiḥ; **C G L** yaṣṭibhedādyaiḥ; **F** dānavedādyaiḥ.
41. **A B C G L** nakhalomair; **D E** nakhalomaḥ; **F** na vilomaiḥ; **J** nakharomair.
42. **K M S U** vanāśritaḥ; **D** °ma vanāśrami.
43. **E** lakṣaṇāt.
44. **A** yasyaiva; **D E** tasyaiva.
45. **D E** prāyaścittī vanāśramī; **K** prāyaścittaṃ na cāśramaṃ.
46. **F I J K L U** uktakarmakrameṇokto; **M** uktakarmakrameṇoktā; **S** uktaṃ karma kramo nokto.
47. **A C** yaḥ kāle; **B** svakālaḥ; **D** vanakālaḥ; **E** na kāla; **G** yaḥ kālaḥ.
48. **A B C D E G** ṛṣibhiḥ.
49. **H I** dharmas.
50. **A B C D E G H I** *colophon omitted;* **K** *reads:* iti dākṣe prathamo 'dhyāyaḥ.

DVITĪYO 'DHYĀYAḤ

prātar utthāya kartavyaṃ yad[1] dvijena[2] dine dine /
tat sarvaṃ [3]sampravakṣyāmi dvijānām upakārakam // 1

[4]udayāstamayaṃ [5]yāvan na vipraḥ kṣaṇiko bhavet /
nityanaimittikair muktaḥ[6] kāmyaiś cānyair [7]vigarhitaiḥ // 2

[8]yaḥ svakarma parityajya yad anyat[9] kurute dvijaḥ /
ajñānād atha[10] vā lobhāt[11] [12]sa tena patito bhavet // 3

divasasyādyabhāge tu kṛtyaṃ[13] tasyopadiśyate /
dvitīye ca tṛtīye ca caturthe[14] pañcame tathā // 4

ṣaṣṭhe ca[15] saptame caiva aṣṭame[16] ca pṛthak pṛthak /
[17]vibhāgeṣv eṣu yat karma [18]tat pravakṣyāmy aśeṣataḥ // 5

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1. **C** tad.
2. **H** hi yo vipraḥ
3. **A** hi.
4. **L** udayāstamanaṃ
5. **L** yāvat sa.
6. **A B C D E F G I** yuktaḥ.
7. **A B C D E H I J K L M U** agarhitaiḥ.
8. **K** svayaṃ karma; **L** svakaṃ karma.
9. **A** anyaḥ.
10. **B J K L M S U** yadi.
11. **J K L M S U** mohāt.
12. **A** vipraḥ; **B** tyaktena; **E** sa bhūpa; **H I** tyāgena.
13. **A B C D E F** karma.
14. **C G** turīye.
15. **H I J** vā.
16. **B G** tv aṣṭame; **J** hy aṣṭame.
17. **J** vibhāgeṣu ca.
18. **D E** pravakṣyāmi viśeṣataḥ.

uṣaḥkāle tu[19] samprāpte śaucaṃ kuryād[20] [21]yathāvidhi /
tataḥ[22] snānaṃ prakurvīta dantadhāvanapūrvakam // 6

[23]atyantamalinaḥ kāyo navacchidrasamanvitaḥ /
sravaty eva [24]divārātrau prātaḥsnānena[25] śudhyati // 7

klidyanti[26] hi [27] prasuptasya indriyāṇi[28] sravanti[29] ca /
aṅgāni samatāṃ yānti[30] uttamāny[31] adhamaiḥ saha[32] // 8

[33]lālāsvedasamākīrṇaḥ śayanād utthitaḥ[34] pumān[35] /
[36]asnātvā nācaret karma[37] [38]japahomādi kiñcana[39] // 9

[40]prātar utthāya yo vipraḥ[41] [42]prātaḥsnāyī [43]bhavet sadā /
[44]samastajanmajaṃ pāpaṃ tribhir varṣair vyapobhati // 10

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19. **A D E F L** ca.
20. **F H I J K L M S U** kṛtvā.
21. **A B C D E F G K L M S U** yathārthavat.
22. **I** prātaḥ.
23. **J** atyantaṃ malinaḥ.
24. **H I J** divārātram.
25. **A** snānaviśodhanam; **B C D G H I J K L M S U** snānaṃ viśodhanam.
26. **A** kledyanti; **D** klidyantarhi; **F** sidhyaṃti; **H I** kṣubhyaṃti.
27. **A** marthyasuptasya; **B** susuptasya; **D E H I J** suṣuptasya; **C** prasūtasya.
28. **B D E** tv indriyāṇi; **C G** ceṃdriyāṇi.
29. **A C D E G** kṣaranti.
30. **A** gacchat; **B** gacchaṃ; **C G** gacchaṃti.
31. **F** uttamāny adhamāni; **H I** uttamāny adhamān.
32. **F** ca; **H I** tathā.
33. **D E F K L M S U** nānāsvedasamākīrṇaḥ.
34. **S** alvitaḥ.
35. **A B C D E G** dvijaḥ; **F** punaḥ.
36. **A** snātvā samācaret; **B C G** snātvā samārabhet; **D E** snātvā prārabhate; **K** ātmanā tv ācaret.
37. **F** kiṃcit; **L** kiṃcij.
38. **A B** japaṃ homaṃ; **C D** japahomaṃ; **E** japahome.
39. **A B C D E** viśeṣataḥ; **F** dvijaḥ; **L** budhaḥ.
40. **A B H I** *whole verse omitted.*
41. **C D E G** nityam.
42. **C D E G** sandhyāsnāyī; **J** sandhyāsnānaṃ.
43. **C D E G** bhaved dvijaḥ; **J** samācaret.
44. **C D** saḥ janmakṛtam; **E F G J K** saptajanmakṛtam.

[45]uṣasy uṣasi yat[46] snānaṃ sandhyāyām udite ravau /
prājāpatyena tat tulyaṃ [47]sarvapāpapraṇāśanam // 11

[48]prātaḥsnānaṃ praśaṃsanti[49] [50]dṛṣṭādṛṣṭakaraṃ hi tat /
sarvam arhati [51]pūtātmā prātaḥsnāyī japādikam // 12

[52]snānād anantaraṃ tāvad upasparśanam ucyate /
[53]anenaiva vidhānena ācāntaḥ śucitām iyāt // 13

prakṣālya [54]pādau hastau ca triḥ pibed ambu vikṣitam /
[55]saṃmṛjyāṅguṣṭhamūlena dviḥ pramṛjyāt tato mukham // 14

saṃhatya[56] tisṛbhiḥ[57] pūrvam[58] [59]āsyam evam upaspṛśet /
[60]tataḥ pādau samabhyukṣya [61]aṅgāni samupaspṛśet // 15

aṅguṣṭhena pradeśinyā ghrāṇaṃ spṛśyād[62] anantaram /
aṅguṣṭhānāmikābhyāṃ tu[63] [64]cakṣuḥśrotre punaḥ punaḥ // 16

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45. **H I** *whole verse omitted.*
46. **K** yo.
47. **A** sarvapātakanāśanam; **B D E F H I J K L M S U** mahāpātakanāśanam; **G** sarvapāpopanodanam.
48. **E** prātaḥsnānajapādikaṃ; **F** ataḥ snānaṃ.
49. **H I** prakurvanti.
50. **A B D E** dṛṣṭiprītikaraṃ hi tat; **J** dṛṣṭādṛṣṭaphalapradam.
51. **A B C F H I J** śuddhātmā; **D** dharmātmā.
52. **H** snānaṃ dānaṃ vrataṃ; **I** snānaṃ tadanantaraṃ.
53. **F H I K M S U** anena tu; **J** anena vidhinā samyag.
54. **A B F L** hastau pādau; **C G** pāṇipādau.
55. **B** saṃhitāṃguṣṭhamūlena; **C** saṃhṛtāṅguṣṭamūlena; **D E** saṃhatāṃguṣṭamūlena; **H J K L** sammṛjyāṅguṣṭhamūlena; **I** ājyāṅguṣṭamūlena.
56. **A D E** saṃhṛtya; **B** saṃhitā; **H I** saṃhitāmbhaḥ; **K L** saṃhatābhis.
57. **H K L** tribhiḥ.
58. **H** pītvā.
59. **D E** āsyam eva mukhaṃ spṛśet; **H** ācamyaiva tribhiḥ spṛśet; **I** āsyam evaṃ tribhiḥ spṛśet; **J** āsyam evaṃ tu saṃspṛśet; **L** āsyam evaṃ spṛśed dvijaḥ.
60. **J K** *whole line omitted.*
61. **L** cāṃgānyadbhir upaspṛśet.
62. **C G M S U** paścād.
63. **D E F G J K L M S U** ca.
64. **H I** cakṣuṣī samupaspṛśet.

[65]nābhiṃ kaniṣṭhāṅguṣṭhābhyāṃ hṛdayañ [66]ca talena vai /
sarvābhis tu[67] [68]śiraḥ paścād [69]bāhū cāgreṇa saṃspṛśet[70] // 17

sandhyāyāñ[71] ca [72]prabhāte ca madhyāhne ca tataḥ punaḥ[73] /
[74]yo na sandhyām upāsīta brāhmaṇo hi viśeṣataḥ /
[75]jīvann eva sa [76]śūdraḥ syān mṛtaḥ [77]śvā caiva jāyate // 18

[78]sandhyāhīno 'śucir nityam anarhaḥ sarvakarmasu /
yad anyat[79] kurute karma na[80] tasya [81]phalabhāg bhavet // 19

[82]sandhyākarmāvasāne tu svayaṃ homo vidhīyate /
svayaṃ [83]home phalaṃ [84]yat syāt [85]tad anyena na jāyate[86] // 20

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65. **A** nābhi kaniṣṭāṅguṣṭābhyāṃ hṛdayaṃ; **B** kaniṣṭāṃguṣṭābhyāṃ nābhiṃ; **D E F L** kaniṣṭāṃguṣṭhayoḥ nābhiṃ; **M S U** kaniṣṭhāṅguṣṭhayā nābhiṃ.
66. **A** tulena vai; **B** tuṃḍalena; **C D E F G L** tu talena vai; **H I J** tu talena vā.
67. **B D E F J** ca.
68. **D E** śikhā caiva; **H I J** śiraḥpārśve.
69. **A** bāhvāgreṇa; **D E** bāhoś cāgrau ca.
70. **I** saṃkuśet.
71. **A B H I J** saṃdhyāsnānaṃ; **D E** saṃdhyāsnāne; **C G** saṃdhyākāle ca.
72. **C G** saṃprāpte.
73. *whole line in:*
H I sandhyāsnānam uṣaḥsnānaṃ madhyāhnaṃ ca tataḥ punaḥ; **J** saṃdhyāsnānam uṣaḥsnānaṃ madhyāhnena tataḥ param; **K** sandhyāsnānasadardhaṃ tu madhyāhnena tataḥ punaḥ; **L** saṃdhyāsnānaṃ sadarkṣaṃtu madhyāṅke ca punaḥ punaḥ.
74. **F H I J M S U** sandhyāṃ nopāsate yas tu; **K L** upāste yas tu no saṃdhyā.
75. **A** sa jīvaty eva; **H** japann eva hi; **I** jīvann eva hi.
76. **A** śūdraś ca; **B C G** śūdras tu; **D E H I J** śūdratvam.
77. **A** śvāno'pi; **B L** śvāno 'bhi; **H I** śvāno hi; **J** śvā cābhi; **K** mṛtaś ca śvābhi-.
78. **A D E** snānahīno; **M U** sandhyāhīnā.
79. **C D** anyaḥ.
80. **H I** saḥ.
81. **K L** phalam āpnuyāt; **M S U** phalam aśnute.
82. **A B D** tataḥ saṃdhyāvasāne ca; **E** tataḥ saṃdhyāvasānena; **K** saṃdhyākarmāvasāne ca.
83. **A B H I J** homaphalaṃ.
84. **D E** yasyan; **F L M S U** yat tu; **K** yat puṇyaṃ.
85. **B C G H I J** na tad anyena; **D E** tu dinena.
86. **H I J** labhyate.

ṛtvik putro gurur bhrātā [87]bhāgineyo 'tha viṭpatiḥ /
[88]etair eva hutaṃ yat[89] tu tad hutaṃ svayam eva hi[90] // 21

[91]devakāryaṃ tataḥ[92] kṛtvā[93] [94]kuryān maṅgalavīkṣaṇam /
[95]devakāryāṇi [96]pūrvāhṇe manuṣyāṇām tu[97] madhyame /
pitṛṇām [98]aparāhṇe ca[99] kāryāṇy[100] etāni yatnataḥ // 22

[101]paurvāhnikaṃ[102] tu yat karma [103]tad yadā sāyam ācaret /
na tasya[104] phalam āpnoti[105] [106]vandhyāstrīmaithunaṃ yathā // 23

[107]divasasyādyabhāge[108] tu [109]sarvam etat samācaret /
dvitīye [110]ca tathā bhāge vedābhyāso vidhīyate[111] // 24

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87. **A** bhāgineyaḥ putra eva ca; **B** bhāgineyo putra eva vā; **L** bhāgineyaś ca viṭpatiḥ.
88. **C D G M S U** ebhir eva hutaṃ; **F** ahutaṃ yat; **H I J** etair api.
89. **A B** yaḥ.
90. **A B C D E F G K L** tu.
91. **C** *whole line omitted.*
92. **L** sadā.
93. **A B D E** paścāt.
94. **C G H I K L M S U** gurumaṅgalavīkṣaṇam; **D E** kuryān maṅgalavīkṣaṇām; **F** gurumaṅgalamīkṣaṇam.
95. **A D E K L** devakāryaṃ tu; **B** devakāryaṃ ca; **H I** devakāryasya.
96. **F** pūrve'hni.
97. **C G M S U** ca.
98. **E** aparāhṇam.
99. **A B C D E F G H I J K** tu.
100. **A B C D F G** kuryāt-; **J** karmāṇi-.
101. **A B C D E H I J** *whole verse omitted.*
102. **K L** pūrvānhikaṃ.
103. **A B C D E G H I J M S U** yadi tat.
104. **C G K L** tat.
105. **C G K L** avāpnoti.
106. **C** vaṃdhyāstrīmaithunaṃ prati; **K** vaṃdhyāstrīr iva maithune.
107. *the whole line in:*
A B devakāryasya sarvasya pūrvānhas tu vidhīyate;
C H *whole line omitted;*
D E devakāryasya sarvasya pūrvāhne tu vidhiḥ smṛtaḥ;
J devakāryasya sarvasya pūrvāhṇaṃ tu viśiṣyate;
K devakāryasya sarvasya pūrvāhṇaṃ tu vidhīyate.
108. **F L** divasasyārddhabhāge.
109. **G** kṛtyaṃ tasyopadiśyate; **C F H I L M S U** sarvam etad vidhīyate.
110. **H I** tu tathā bhāge; **K L** caiva bhāge tu.
111. **A B D E** hi dṛśyate.

[112]vedābhyāso hi viprāṇāṃ paramaṃ[113] tapa ucyate /
[114]brahmayajñaḥ sa vijñeyaḥ [115]ṣaḍaṅgasahitas tu yaḥ // 25

[116]vedasvīkaraṇaṃ pūrvaṃ[117] vicāro 'bhyasanaṃ japaḥ[118] /
[119]tato dānañ ca[120] śiṣyebhyo vedābhyāso hi pañcadhā // 26

samitpuṣpakuśādīnāṃ [121]sa kālaḥ [122]samudāhṛtaḥ /
tṛtīye [123]ca tathā bhāge [124]poṣyavargārthasādhanam // 27

[125]mātā pitā gurur bhāryā [126]prajā dīnāḥ samāśritāḥ /
[127]abhyāgato 'tithiś cāpi poṣyavarga udāhṛtaḥ // 28

[128]jñātir bandhujanaḥ kṣīṇas[129] [130]tathānāthaḥ samāśritaḥ /
[131]anye 'py adhanayuktāś ca poṣyavarga udāhṛtāḥ // 29

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112. **A B D E H I** *whole line omitted.*
113. **C G J** viśiṣṭaṃ.
114. **A B C D E G H I J** *whole line omitted.*
115. **K** ṣaḍaṅgasahitas tathā; **L M U** ṣaḍaṅgasahitas tu saḥ.
116. **A** vedaḥ svīkaraṇaṃ; **K** vedasvikaraṇo.
117. **C** pūrve.
118. **A** tataḥ.
119. **A B C D E G H I L** tad dānaṃ; **F** tat pradānaṃ.
120. **A B C D E F G I K L** caiva.
121. **F** dvitīye; **H** svakālaḥ.
122. **C G** parikīrtitaḥ; **H** samujīvitaḥ; **I** samupasthitaḥ.
123. **A** ca tathābhyāse; **H I** tu tathābhāge; **F J K L M S U** caiva bhāge tu.
124. **A** poṣyavargasya sādhanam; **D E** poṣyavargāya sādhanam; **G H I** poṣyavargaprasādhanam.
125. **A D E** mātāpitṛ sutā bhāryā; **B** mātā pitā guruś caiva; **J** matā pitṛgurur bhrātā; **L** mātāpitṛgurur bhāryā; **F G H I M S U** pitā mātā gurur bhāryā.
126. **B** bhāryādīnaḥ; **D E** prajāditya; **H I** prajādāsaḥ; **J** bhāryādāsa-.
127. **A** anyo 'pi dhanayuktasya; **B** abhyāgato 'tithiś cāgnau; **C F G H J K L** abhyāgato 'tithiś cāgniḥ; **D E M S U** abhyāgato 'tithiś cānyaḥ.
128. **A B** *whole line as:*
    jñātividbhyaḥ pradātavyam anyathā narakaṃ vrajet.
129. **C** jñatibandhur janaḥ jīrṇaḥ; **D E** jñātibandhujanakṣīṇa-; **F K L** jñātibandhujanakṣīṇāḥ; **G H I** jñātiḥ bandhujanaḥ kṣīnaḥ; **J** jñātir bandhujanaḥ klībaḥ.
130. **D E** tathānāthas tv anāśrayaḥ.
131. **A C D E F G J K** anyo 'pi dhanayuktasya; **H I** anyo hi dhanahīnas tu.

bharaṇam poṣyavargasya praśastaṃ[132] [133]svargasādhanam /
narakaṃ[134] pīḍanaṃ[135] [136]cāsya tasmād yatnena[137] [138]taṃ bharet // 30

[139]sārvabhautikam [140]annādyaṃ kartavyaṃ [141]tu viśeṣataḥ /
jñānavidbhyaḥ[142] pradātavyam[143] anyathā narakaṃ vrajet // 31

[144]sa jīvati[145] ya evaiko [146]bahubhiś copajīvyate /
[147]jīvanto 'pi mṛtās tv anye [148]puruṣāḥ svodaraṃbharāḥ // 32

[149]bahvarthe jīvyate[150] kaiścit[151] kuṭumbārthe [152]tathāpare /
ātmārthe 'nyo [153]na śaknoti [154]svodareṇāpi duḥkhitaḥ[155] // 33

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132. **F** śastaṃ.
133. **K** svargabandhanaṃ.
134. **A B C D E F G H K L** narakaḥ.
135. **M S U** pīḍane; **C D** pīḍyate; **E F G** pīḍate.
136. **A B K L** yasmāt; **D E H I J** tasya; **K** taṃ na.
137. **A** etān.
138. **A** saṃbharet; **C G** tat caret; **E F** taṃ bhajet; **H** rakṣayet; **K** samācaret.
139. **A B D E J** *first half omitted;* **H I** *whole verse omitted.*
140. **C G** sārvabhaumikam.
141. **C G** gṛhamedhinā.
142. **A** jñātividbhyaḥ; **D E** kṣāntavadbhiḥ; **K** jñānavidbhiḥ.
143. **J** hi dātavyam.
144. **C G** *whole line as:*
    jīvaty ekaḥ sa lokeṣu bahubhir yaḥ nu jīvyate.
145. **I** na jīvati.
146. **A B** bahubhis tūpajīvyate; **I** bahubhiś copabhujyate; **J** bahubhiś copajīvati.
147. **A C D E G L** jīvanto 'pi mṛtāś cānye; **B** jīvato 'pi mṛtāḥ ke 'nye; **F** jīvaṃtaḥ mṛtakās tv anye; jīvaty api mṛto 'nyaś ca; **M S U** jīvanto mṛtakāś cānye.
148. **A** puruṣā svodaraṃbharān; **B** puruṣāś codaraṃbharāḥ; **D E** narāḥ svodarapūrvakāḥ; **K** yaś cānyā bharate narāḥ; **L** ya ātmabharaṇe ratāḥ; **M S U** ya ātmaṃbharayo narāḥ.
149. **C F G** bahvarthaṃ.
150. **A B D E K** jīvitaṃ; **C G H I** jīvate.
151. **A B D E** yasya.
152. **A** tataḥ punaḥ; **B D E** tathā punaḥ.
153. **A B C D E G K** yaḥ.
154. **D E** svodareṇāti-; **K L** svodareṇaiva.
155. **L** pīḍitaḥ.

[156]dīnānāthaviśiṣṭebhyo dātavyaṃ [157]bhūtim icchatā /
[158]adattadānā jāyante [159]parabhāgyopajīvinaḥ // 34

[160]yad dadāti[161] viśiṣṭebhyo yaj juhoti[162] dine dine /
[163]tat tu vittam ahaṃ manye śeṣaṃ kasyāpi rakṣati[164] // 35

caturthe ca[165] tathā[166] bhāge[167] [168]snānārthaṃ mṛdam āharet /
[169]tilapuṣpakuśādīni snāyāc[170] cākṛtrime jale // 36

nityam naimittikaṃ kāmyaṃ[171] trividhaṃ [172]snānam ucyate /
teṣāṃ madhye tu [173]yan nityaṃ tat punar[174] bhidyate tridhā // 37

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156. **B** dīnānāthaviśeṣebhyo.
157. **H I** bhūtikāmyayā; **K** bhūtim icchayā.
158. **B J** adattadānāt; **E** adattajñāḥ na; **H** adattadoṣā.
159. **H I** parapākopajīvinaḥ.
160. **A B C D E H I J** *whole verse omitted.*
161. **F K** dadāsi.
162. **F** juhoṣi; **K** dadāti; **L** cāśnāsi.
163. **F** na tu; **K L** tat te.
164. **F L** rakṣasi.
165. **C G** 'hnaḥ; **H I L** tu.
166. **B D** punaḥ; **L** divā.
167. **F** kāle.
168. **K L** snānārthe.
169. **A** tilaṃ puṣpakuśādīn ca; **B** tilapuṣpakuśādīn ca; **C** tilapuṣpakuśādiś ca; **E** tilapuṣpakuśāni ca.
170. **F H I J K L M S U** snānaṃ.
171. **G** kāryam.
172. **D E** snānalakṣaṇam.
173. **I** nityaṃ yat.
174. **L** puṇyāt.

[175]malāpakarṣaṇaṃ paścān[176] mantravat[177] tu jale smṛtam[178] /
[179]sandhyāsnānam ubhābhyāñ[180] ca[181] [182]snānabhedāḥ prakīrtitāḥ[183] // 38

mārjanaṃ[184] jalamadhye tu prāṇāyāmo [185]yatas tataḥ /
[186]upasthānaṃ ca tatpaścāt [187]sāvitryā japa ucyate // 39

[188]savitā devatā yasyā[189] mukham agnis [190]tripāc ca yā /
[191]viśvāmitra ṛṣiś chando gāyatrī sā viśiṣyate // 40

pañcame ca[192] tathā[193] bhāge saṃvibhāgo [194]yathārhataḥ /
[195]devapitṛmanuṣyāṇāṃ kīrtanāñ [196]copadiśyate // 41

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175. **M S U** malāpaharaṇam.
176. **A D E** pārśve; **B C G** pūrvaṃ; **L** bāhye.
177. **A B C** mantravarjaṃ; **D E** mantraṃ kāryaṃ.
178. **J** *whole line as:*
malāpakarṣaṇaṃ mantraṃ mānasaṃ ceti tat tridhā.
179. **D E** *this verse is preceded by a heading, as:*
saṃdhyāsnānalakṣaṇam.
180. **B** sandhyayor ubhayoḥ snānaṃ; **C G** sandhye tu ubhaye snānam.
181. **A F H I J K L** tu.
182. **A B C F J K L** snānadeśāḥ; **D E** snānadānaṃ; **H I** snānakālaḥ.
183. **D E** prakīrtitam; **H I** prakīrtitaḥ.
184. **I** majjanaṃ.
185. **D E** varjayet; **H I** vidhīyate.
186. **J** nimajjyāntarjale paścāt.
187. **A H I** gāyatrījapa ucyate; **B G** sāvitrījapa ucyate; **D E** gāyatrījapam iṣyate; **F** gāyatrī sā viśiṣyate; **K L** sāvitryā japa uttamaḥ.
188. **E F** *whole verse omitted.*
189. **A** ya syāt; **H I** asyāḥ tu; **K** yat syāt.
190. **A** tripāt sthitā; **B G** udāhṛtā; **H** tridhā smṛtā; **I** tripāt smṛtaḥ; **K** prakīrtitaḥ; **M S U** tridhā sthitaḥ.
191. **A** viśvāmitrārṣaś chando.
192. **D E F H I J L** tu.
193. **L** divā.
194. **F** yathārthataḥ.
195. **H I** devatiryaṅmanuṣyāṇāṃ; **F J K L M S U** pitṛdevamanuṣyāṇāṃ.
196. **K** caiva śasyate.

[197]devaiś caiva manuṣyaiś ca [198]tiryagbhiś copajīvyate /
[199]gṛhasthaḥ pratyahaṃ yasmāt [200]tasmāj jyeṣṭhāśramī gṛhī // 42

trayāṇām[201] āśramāṇāṃ tu[202] gṛhastho yonir[203] ucyate /
[204]sīdamānena tenaiva [205]sīdanty anye 'pi te trayaḥ // 43

[206]mūlaprāṇo bhavet skandhaḥ [207]skandhāc chākhāś ca pallavāḥ /
[208]mūlenaikena naṣṭena sarvam eva[209] vinaśyati // 44

tasmāt sarvaprayatnena rakṣaṇīyo[210] gṛhāśrami[211] /
rājñā cānyais tribhiḥ pūjyo [212]mānanīyaś ca sarvadā // 45

gṛhastho 'pi[213] kriyāyukto [214]na gṛheṇa [215]gṛhī bhavet /
[216]na caiva [217]putradāraiś ca svakarmaparivarjitaḥ // 46

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197. **D E** devadaityamanuṣyaiś ca.
198 **D** tathāgniś copajīvyate.
199. **D E** whole line omitted.
200. **A** tasmā śreṣṭho gṛhāśramī; **B C G** tasmāc chreṣṭhaḥ gṛhāśramī; **F K** tasmāc chreṣṭhāśramo gṛhī; **H I J** tasmāc chreyān gṛhāśramī.
201. **H I J** caturṇāṃ; **L** sarveṣām.
202. **A B C D E G** ca.
203. **K** jyotir.
204. **H I** sīdamānena teneha; **K** tenaiva sīdatā enaṃ; **L** tenaiva sīdatā yena.
205. **A C D** sīdanty anyatare trayaḥ; **B** sīdanty apare trayaḥ; **G** sīdantītare trayaḥ; **K** sīdanti cetare trayaḥ; **M S U** sīdantīhetare trayaḥ.
206. **A** mūlaprāṇaṃ; **E** mūlatrāṇe.
207. **B C G** tasmāc chākhāś ca pallavāḥ; **E F** skandhāc chākheti pallavāḥ; **J K L M S U** skandhāc chākhāḥ sapallavāḥ.
208. **A** mūlenaiva vinaṣṭe hi; **D E** mūle caiva vinaṣṭe hi; **F H I J K L M S U** mūlenaiva vinaṣṭena.
209. **A D E F H I J K L M S U** etad.
210. **M S U** rakṣitavyo.
211. **K** gṛhāśramaḥ.
212. **A** mānanīyo 'tha; **D** mānanīyo hi; **H I J** rakṣaṇīyaś ca.
213. **A D** yaḥ; **H I J** hi.
214. **H I** sa.
215. **M S U** gṛhāśramī.
216. **B C G** tathaiva; **H I** na cāpi.
217. **F H I K L M S U** putradāreṇa.

[218]asnātvā[219] cāpy ahutvā cājaptvā 'dattvā ca mānavaḥ /
devādīnām [220]ṛṇībhūtvā [221]narakaṃ pratipadyate // 47

[222]eka eva hi bhuṅkte 'nnam aparo 'nnena bhujyate[223] /
[224]na bhujyate [225]sa evaiko [226]yo bhuṅkte 'nnaṃ [227]sasākṣikam // 48

[228]vibhāgaśīlo yo nityaṃ[229] kṣamāyukto [230]dayāparaḥ /
[231]devatātithibhaktaś ca gṛhasthaḥ sa tu dhārmikaḥ // 49

dayā[232] lajjā [233]kṣamā śraddhā prajñā yogaḥ [234]kṛtajñatā /
[235]ete yasya guṇāḥ santi[236] sa gṛhī mukhya ucyate // 50

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218. **H** *whole line omitted.*
219. **A** asnātvā cāpy ahutvā cājaptvā yas tu bhuñjate; **B G** asnātvā cātha hutvā cāpy adatvā ye tu bhuñjate; **J** asnātvā 'japtvā 'hutvā bhuṅkte 'datvā ca yo dvijaḥ; **K** tasmāt tv ācamya hutvā ca bhuṅkte datvā ca yo naraḥ; **L** asnātvā cāpy ahutvā ca bhuṅkte 'datvā ca yo naraḥ.
220. **D** ṛte matvā.
221. **B C G** narakaṃ te vrajanty adhaḥ; **F** daridrī ca bhaven naraḥ; **H I J** narakaṃ sa tu gacchati.
222. **D E** *whole line omitted.*
223. **A** annam eko hi bhuñjīta bhuñjītānnena cāparaḥ; **B C G** eko hi bhakṣayaty annam aparo 'nnena bhakṣyate; **I** ekena bhujyate tv annaṃ parapākena bhujyate; **L** eka eva hi bhuṅkte 'nnam aparo naiva bhojyate.
224. **A D E** na bhuñjīta; **C H** sa bhujyate; **J** sa bhuñjate; **K L** sa eva bhujyate.
225. **H** ya.
226. **A** yo bhuṅkte hi; **B C G I** yo 'nnaṃ bhuṅkte.
227. **F** samaṃśakam; **K** naṣṭamīkṣikam; **L** asākṣikam; **I J M S U** sasākṣiṇā.
228. **K L** *whole line omitted.*
229. **A H I** vibhāgaśīlatā yasya; **B C G J** vibhāgaśīlasampannaḥ.
230. **A B C D E F G H I** dayālukaḥ.
231. **A B C D E G H I J K L** *whole line omitted.*
232. **A** damo; **D E** damaḥ.
233. **A** dayā kāntiḥ śraddhā tyāgaḥ; **B C F G H J** kṣamā śraddhā prajñaḥ tyāgaḥ; **D E** dayā kāntiḥ titikṣā samatā; **K** kṣamā śāṃtir yogakṣemaḥ; **L** kṣamā śraddhā tyāgaḥ satyaṃ.
234. **A** kṛtākṛtā; D E tathā; **K L** suśīlatā.
235. **F** guṇā yasya bhavanty ete.
236. **A** gṛhastho; **B C D E F G H I J** gṛhasthaḥ.

saṃvibhāgaṃ[237] tataḥ kṛtvā[238] gṛhasthaḥ[239] śeṣabhug bhavet /
bhuktvā tu[240] sukham[241] āsthāya tad annaṃ [242]pariṇāmayet // 51

[243]itihāsapurāṇādyaiḥ [244]ṣaṣṭañ ca saptamaṃ nayet /
aṣṭame [245]lokayātrā tu bahiḥsandhyā[246] tataḥ[247] punaḥ[248] // 52

[249]homo bhojanakañ caiva [250]yac cānyad [251]gṛhakṛtyakam /
kṛtvā caiva[252] tataḥ paścāt svādhyāyaṃ kiñcid[253] ācaret[254] // 53

pradoṣapaścimau yāmau[255] vedābhyāsena yāpayet[256] /
[257]yāmadvayaṃ śayāno hi[258] [259]brahmabhūyaya kalpate // 54

237. **D E** savibhāgaṃ.
238. **H J** kuryāt.
239. **D E** gṛhasya.
240. **A** ya; **B C G** 'tha; **D E** ca.
241. **H I** gṛham.
242. **E** pāramaṃ bhavet.
243. **H I J** itihāsapurāṇābhyāṃ.
244. **A D E** ṣaṣṭasaptamakaḥ nayet; **B C G K** ṣaṣṭasaptamakau nayet; **F** ṣaṣṭaṃ vā saptamaṃ; **H I J** ṣaṣṭaṃ saptamam abhyaset.
245. **A** lokayātrāyai; **B E G I** lokayātrāṃ tu.
246. **B C** sandhyāṃ.
247. **D E G** yataḥ.
248. **J** param.
249. **A** homaṃ bhojanakālaṃ ca; **B C** homaṃ bhojanakālañ ca; **F** homabhojanakṛtyaṃ ca; **I** homabhojanakāle tu; **J** homabhojanakāle ca; **L** home bhojanakāle ca.
250. **A B C D E G I L** yad anyad.
251. **J** kṛtyakaṃ gṛhe.
252. **F G I M S U** caivaṃ.
253. **E** kaścid.
254. **E** ābharet; **M S U** āharet.
255. **A** pradoṣapaścamau yamau; **L** bhāgau.
256. **A B C F G H I K L M S U** tau nayet.
257. **D E** praharadvayaṃ.
258. **F** tu.
259. **A** brahmabhūyā hi kalpate; **K L** brāhmaṇo nāvasīdati.

naimittikāni kāmyāni[260] nipatanti[261] yathā yathā[262] /
tathā [263]tathaiva kāryāṇi[264] na kālas[265] tu vidhīyate[266] // 55

[267]asminn eva[268] prayuñjāno[269] [270]hy asminn eva pralīyate[271] /
[272]tasmāt sarvaprayatnena [273]kartavyaṃ sukham icchatā // 56

sarvatra[274] madhyamau yāmau hutaśeṣaṃ haviś[275] ca yat /
bhuñjānaś ca śayānaś ca brāhmaṇo nāvasīdati // 57

[276]iti dākṣe dharmaśāstre dvitīyo 'dhyāyaḥ //

260. **H** kāryāṇi.
261. **J** niṣpatanti.
262. **C L** tathā.
263. **A G I** tathā hi; **B K** tathā ca; **F** tathā tu; **J** tathāpi; **L** tathā nu.
264. **H** kṛtyāni.
265. **G** kālaṃ tu; **K L** kālo 'tra.
266. **G** vilambayet.
267. **H I J** *whole line omitted.*
268. **D E** asminn ekaḥ.
269. **A D E** sadā yuktaḥ.
270. **A** yasminn eva; **B** ady asminn eva; **D E L** asminn eva; **G** ity asminn eva.
271. **L** ca līyate; **M S U** tu līyate.
272. **A B C D E G H I J** *whole verse omitted.*
273. **F** svādhyāyaṃ ca samabhyaset.
274. **K L** śarvaryyā.
275. **L** bahiś.
276. **A B C D E G H I J** *colophon omitted;* **K** iti dākṣe dvitīyo 'dhyāyaḥ.

TṚTĪYO 'DHYĀYAḤ

[1]sudhā nava gṛhasthasya [2]sadvyayāni [3]navaiva ca /
[4]tathaiva nava karmāṇi [5]vikarmāṇi tathā nava // 1

pracchannāni[6] [7]navānyāni prakāśyāni[8] [9]tathā nava /
saphalāni [10]navānyāni niṣphalāni[11] [12]navaiva tu // 2

adeyāni[13] [14]navānyāni vastujātāni sarvadā[15] /
[16]navakā nava nirdiṣṭā[17] gṛhasthonnatikārakāḥ // 3

[18]sudhāvastūni vakṣyāmi[19] viśiṣṭe[20] gṛham āgate /
manaś cakṣur mukhaṃ vācaṃ[21] saumyaṃ dadyāc[22] catuṣṭhayam // 4

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1. **B** sudhānaiva; **D E I L** mudhā nava; **H** yathā nava.
2. **B G** madhyamāni; **C H** savayāni; **F** iṣad dānāni; **I** navamayāni; **K** manāg dānāni; **L** mānadānāni; **M** śabdayāmi.
3. **A B C D E F G I** navaiva ca; **F K L** vai nava; **H** navena ca; **J** nava caiva hi; **M S U** navaiva tu.
4. **A D E** tathā ca nava karmāṇi; **B C G H I J K L** nava karmāṇi tasyaiva; **F** nava karmāṇi nava tathā.
5. **A B D E F** navaiva tu; **K L** vai nava.
6. **H** adeyāni.
7. **A** tathānyāni.
8. **A B C D J** prakāśāni; **I** niṣphalāni.
9. **A D** navaiva tu; **F J K L** punar nava.
10. **A** navāni yāni; **B** tathānyāni.
11. **A** niḥphalāni; **I** prakāśyāni.
12. **E** sarvadā; **I** punar nava.
13. **A** pracchannadeyāni; **D** na deyāni.
14. **A** na deyāni na cānyāni.
15. **C** sarvaśaḥ.
16. **L** whole verse omitted.
17. **A** naiva kālā vinirdiṣṭā; **J** navakāni ca nirdiṣṭāḥ.
18. **G** samā; **H** athāparaṃ; **L** mudhā.
19. **H** pravakṣyāmi.
20. **C G** śiṣṭe ca.
21. **B D E** vācā; **H I J** vākyam.
22. **F** dattvā; **J** saṅgāt.

abhyutthānaṃ [23]ihāgaccha [24]pūrvālāpaḥ priyānvitaḥ /
[25]upāsanam[26] anuvrajyā[27] kāryāṇy etāni yatnataḥ[28] // 5

[29]īṣad dānāni[30] cānyāni [31]bhūmir āpas tṛṇāni ca /
pādaśaucaṃ [32]tathābhyaṅgam āsanaṃ[33] śayanaṃ tathā // 6

[34]kiṃcic cānnaṃ[35] [36]yathāśakti [37]nāsyānaśnan [38]gṛhe vaset /
[39]mṛj jalaṃ cārthine deyam etāny api sadā[40] gṛhe // 7

sandhyā snānaṃ japo homaḥ svādhyāyo devatārcanam /
[41]vaiśvadevaṃ tathātithyam [42]udakaṃ vā svaśaktitaḥ // 8

[43]devapitṛmanuṣyāṇāṃ[44] [45]dīnānāthatapasvinām /
[46]mātāpitṛgurūṇāñ ca [47]saṃvibhāgo [48]yathārhataḥ // 9

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23. **F** tataḥ gacchet.
24. **A** pūrvālāpapriyānvitaḥ; **F M S U** pṛcchālāpapriyānvitaḥ; **H J** pūrvāvādaḥ priyaṃvadaḥ.
25. **I** *whole line omitted.*
26. **B** uccāsanam.
27. **C** anujñātam.
28. **F** nityaśaḥ.
29. **I** *whole line omitted.*
30. **A** vyayāni; **B C G** dvayāni.
31. **A H** bhūmy udakatṛṇāni ca; **B** udakaṃ bhūstṛṇāni ca.
32. **H J** snānaṃ.
33. **A D** svāśrayaḥ; **B D** āśrayaḥ; **M S U** āśrayaḥ.
34. **I** *whole verse omitted.*
35. **A B C D E G** rātrau; **H** deyaṃ; **K** dānaṃ.
36. **A B D E H** yathāśaktyā; **J** yathāśakyaṃ; **K S** yathāśaktiḥ.
37. **A D E** deyam annaṃ; **F** nāsnātasya.
38. **A** yathāvidhi; **D E** yathāvidhiḥ; **J** sadā gṛhe; **K** gṛhaṃ vaset.
39. **A** majjanaṃ; **B** nirjalaṃ; **D E** bhojanaṃ.
40. **A** sutāṃ; **B** sumāṃ; **C D E G** satāṃ.
41. **B** vaiśvadeve kṣayo 'tithyam; **C G I** vaiśvadevas tathātithyaṃ; **F** vaiśvadevaṃ kṣamātithyaṃ; **H J K** vaiśvadeve kṣaṇātithyaṃ.
42. **A D E** uddhṛtaḥ pākaśaktitaḥ; **B** nu dhṛtaṃ vā svaśaktitaḥ; **F K** uddhṛtyāpi ca śaktitaḥ.
43. **A C D E G H I J** whole verse omitted.
44. **B F K L M S U** pitṛdevamanuṣyāṇāṃ.
45. **B** dīnānāṃ ca tapasvināṃ.
46. **B F** gurumātṛpitṛṇāṃ ca.
47. **B** savibhāgo.
48. **B** vikarmakṛt; **F** yathārthataḥ.

[49]etāni nava karmāṇi vikarmāṇi [50]tathā punaḥ /
[51]anṛtaṃ pāradāryañ [52]ca [53]tathābhakṣyasya bhakṣaṇam[54] // 10

[55]agamyāgamanāpeyapānaṃ[56] [57]steyañ ca hiṃsanam /
[58]aśrautakarmācaraṇam [59]mitradharmabahiṣkṛtam // 11

[60]navaitāni vikarmāṇi[61] satataṃ[62] tāni varjayet[63] /
āyur vittaṃ gṛhacchidraṃ[64] mantramaithunabheṣajam // 12

[65]tapodānāpamāne ca nava[66] gopyāni[67] yatnataḥ[68] /
prāyogyam[69] [70]ṛṇaśuddhiś ca [71]dānādhyayanavikrayāḥ // 13

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49. **A B C D E G H I J** *whole line omitted.*
50. **K** iti cocyate.
51. **H I J** *whole line omitted.*
52. **F** anṛtaṃ paradārāś ca; **K** parāpavādam anṛtaṃ.
53. **A** abhakṣyasya ca; **C** tathā matsyasya; **E** hy abhakṣyasya.
54. **E** lakṣaṇāṃ.
55. **H I J** *whole verse omitted.*
56. **A** agamyāgamane peyaṃ; **B** agamyāgamanaṃ steyaṃ; **G** agamyāgamanopeyaṃ.
57. **A C D E G** hiṃsā steyaṃ tathaiva ca; **B** hiṃsā caiva tu paiśunaṃ; **F** steyaṃ ca hiṃsanaṃ; **K** lepaṃ ca hiṃsanam.
58. **A C G** aśrautadharmācaraṇam; **B** apaśrutadharmācaraṇaṃ; **D E** aśrautadharmacāriṇāṃ.
59. **A** mitradharmabahiḥ kṛtam; **K** -karma-.
60. **H I J** *whole line omitted.*
61. **B** etāny eva vikarmāṇi; **G** navaitāni ca karmāṇi.
62. **D E** satatam; **F K L M S U** tāni sarvāṇi.
63. **D E** parivarjayet.
64. **A** mantro maithunavañcane; **B** mantramaithunam eva ca; **C G** mantraḥ maithunamardane; **D E** mantramauṣadhamaithunam; **H I** mantramoṣadhisaṅgamam; **J** mantraṃ maithunamauṣadham.
65. **A B** pāpakarmāpamānaṃ; **C G** pāpakarmāpamānaḥ; **D E** pāpakarmaparānnaṃ; **H I** dānamānāvamāne; **K** dānamānāpamānaṃ.
66. **A B C G** dharmo; **D E** dharmaḥ.
67. **D E** gopyo.
68. **A B D E F H I J K** sarvadā.
69. **A J** pragopyaṃ; **C G** agopyaṃ.
70. **G H** tṛṇaśuddhā ca.
71. **A B C G** dāyādyo dhanavikrayaḥ; **D E** dānādau dhanavittayaḥ; **H J** dāyabhāgaś ca vikrayaḥ.

[72]kanyādānaṃ vṛṣotsargo rahaḥ[73] [74]pāpaṃ ca kutsitam /
[75]prakāśyāni navaitāni [76]gṛhasthāśramibhiḥ sadā // 14

mātāpitror gurau mitre vinīte copakāriṇi /
[77]dīnānāthaviśiṣṭebhyo dattaṃ ca[78] saphalaṃ bhavet // 15

dhūrte vandini[79] malle[80] ca kuvaidye kitave śaṭhe /
[81]cāṭucāraṇacaurebhyo dattaṃ bhavati niṣphalam // 16

sāmānyaṃ yācitaṃ nyāsa [82]ādhir dārāḥ [83]suhṛd dhanam /
[84]kramāyātaṃ ca[85] nikṣepaḥ sarvasvañ cānvaye[86] sati // 17

āpatsv api na deyāni nava vastūni sarvadā[87] /
yo dadāti sa [88]mūḍhātmā [89]prāyaścittī bhaven naraḥ[90] // 18

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72. **J** *whole verse omitted.*
73. **F** rahasi.
74. **A** pāpajugupsitam; **C D E G** pāpaṃ jugupsitam; **F** etāni varjayet; **I** pāpaṃ jugupsanam; **H K** pāpam akutsitam; **M S U** pāpam akutsanam.
75. **A B C D E F G H I** whole line omitted.
76. **L M S U** gṛhasthāśramiṇas tathā.
77. **A C D F G J** dīnānāthaviśiṣṭeṣu; **E** dīnānāthaviśiṣṭe tu.
78. **B H I J L M S U** tu; **K** hi.
79. **H** bandhini.
80. **M S U** mande.
81. **D E** cāṇḍāle cāraṇe caure; **B** bhāṭacāraṇacaurebhyo; **C** cāṭucāraṇacaureṣu; **J** cāracāraṇa-caurebhyo.
82. **A I J K M S U** ādhir dārāś ca.
83. **A D** godhanam; **H I** mardanam; **F K L M S U** taddhanam.
84. **A** bhāryādattaṃ; **B** bhāryārjitasya; **C D E** bhāryārditiś; **F K L** anvāhitaṃ; **G** bhāryārditam; **H I** bhayaṃ dānaṃ; **J** hayaṃ dānaṃ.
85. **K** tu.
86. **H** °cānaye.
87. **K** pīḍitaḥ; **L** paṃḍitaiḥ.
88. **F** mūrkhas tu.
89. **B C G H I J K L M S U** prāyaścittīyate; **F** prāyaścittena.
90. **F** yujyate; **H I J K L** dvijaḥ.

[91]navanavakavettāram [92]anuṣṭhānaparaṃ [93]naram[94] /
iha loke [95]paratrāpi śrīś cainam naiva muñcati[96] // 19

yathaivātmā [97]paras tadvad draṣṭavyaḥ[98] sukham icchatā[99] /
sukhaduḥkhāni tulyāni yathātmani tathā pare // 20

sukhaṃ vā[100] yadi vā duḥkhaṃ yat kiñcit kriyate[101] pare[102] /
[103]tat kṛtaṃ tu [104]punaḥ paścāt sarvam ātmani [105]tad bhavet // 21

na[106] kleśena[107] vinā dravyaṃ [108]dravyahīne kutaḥ[109] kriyā[110] /
[111]kriyāhīne [112] kuto dharmaḥ dharmahīne kutaḥ sukham // 22

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91. **H I J** navakasya ca vettāraṃ.
92. **A** anutpannaparaṃ; **F** manuṣyo 'dhipatir.
93. **B C** param; **F** nṛṇām.
94. **D E** *whole line as:*
na dadāti navaitāni svāśramāsaktamānasaḥ.
95. **A** paratre ca; **B** pare caiva; **D E** paratraiva; **M S U** pare ca.
96. **K** *after this verse has a colophon as:*
iti dākṣe tṛtīyo 'dhyāyaḥ.
97. **H** paraṃ tattvam.
98. **H** draṣṭavyaṃ.
99. **H I J** īpsatā.
100. **J** *omitted.*
101. **I** dṛśyate.
102. **B** paro; **D E** paraṃ; **H** omitted; **K L** paraiḥ.
103. **F** yatkṛtaṃ; **H I J** tat sarvam; **M S U** tatas tat.
104. **H J** svakṛtaṃ tasmāt; **I** sukṛtaṃ tasmāt.
105. **A** tatpare; **K M S U** jāyate; **L** yojayet.
106. **I** sa.
107. **D E** yatnena.
108. **F** vinā dravyeṇa.
109. **D E** yathā; **F** na.
110. **J** kriyāḥ.
111. **D E** kriyāhīnasya; **K** kriyāhīnena.
112. **A B C F G J L M S U** na dharmaḥ syād; **D E** dharmeṇa; **K** dharmasādharmyaṃ.

sukhaṃ [113]ca vāñchate sarvas[114] [115]tac ca [116]dharmasamudbhavam /
[117]tasmād dharmaḥ sadā kāryaḥ [118]sarvavarṇaiḥ prayatnataḥ[119] // 23

[120]nyāyāgatena dravyeṇa kartavyaṃ pāralaukikam /
dānañ[121] ca vidhinā deyaṃ kāle[122] pātre guṇānvite // 24

[123]samaṃ dviguṇasāhasram ānantyañ[124] ca [125]yathākramam /
dāne[126] [127]phalaviśeṣaḥ syādd [128]hiṃsāyāṃ tāvad eva tu // 25

[129]samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇabruve /
[130]sahasraguṇam ācārye [131]tv anantaṃ vedapārage // 26

[132]vidhihīne [133]tathā pātre yo dadāti pratigraham /
[134]na kevalaṃ tad[135] vinaśyec[136] cheṣam [137]apy asya naśyati // 27

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113. **A D E K M S U** vāñchanti; **H** hi rañjate; **L** vāñchati.
114. **A D E** ye sarve; **F H I** sarvaṃ; **J K M S U** sarve hi; **L** sarvo hi.
115. **D E** tat tad.
116. **A** dānaphalapradaṃ; **D E** dravye phalaṃ sukhaṃ; **K L** dānasamudbhavam.
117. **A D E H I** *whole verse omitted.*
118. **B C G** sarvavarṇena; **K** sarvadharmais tu; **L** sarvavarṇaiś ca.
119. **B C G K L** yatnataḥ.
120. **J K** *whole line omitted.*
121. **F** dānaṃ hi; **J** dāne.
122. **H** dravyaṃ; **I** dravya-.
123. **A B C E F G J M S U** sama-.
124. **B G** ācaṃtyaṃ; **D E** ānaṃtyaś ca; **H I** anantāni; **K** nānyaṃ pātraṃ.
125. **F** yathā kramāt.
126. **A** dānāt.
127. **H I** phalaviśeṣe.
128. **A D E** pātre caiva guṇānvite; **B G** hiṃsāyāṃ tadvad eva hi; **F** viśeṣād yatna eva hi; **H I J** hiṃsāyam evam eva hi.
129. **D E K L** *whole verse omitted;* **H I** *whole verse as:*
pituḥ śataguṇaṃ dānaṃ sahasraṃ mātur ucyate /
bhaginyāṃ śatasāhasraṃ sodare dattam akṣayam //
130. **A** ācāre śatasāhasraṃ; **J** śatasāhasraṃ.
131. **A B G J** anantaṃ.
132. **A E L** vidhihīnaṃ.
133. **F** yathā.
134. **D E** *whole line as:*
tad dānaṃ vā kriyā caiva sarvaṃ bhavati niṣphalam.
135. **A B C F G** hi tad; **I** paramaṃ; **K** *omitted.*
136. **A** yāti; **B C H I J** dānaṃ; **F** vyarthaṃ.
137. **F** anyatra; **K** anyad vi-; **L** asya vi-.

[138]vyasanapratikārāya [139]kuṭumbārthañ [140]ca yācate /
evaṃ anviṣya[141] dātavyaṃ [142]sarvadāneṣv ayaṃ vidhiḥ // 28

[143]mātāpitṛvihīnaṃ tu [144]saṃskārodvahanādibhiḥ /
[145]yaḥ sthāpayati [146]tasyeha [147]puṇyasaṃkhyā na vidyate // 29

[148]na tac chreyo 'gnihotreṇa [149]nāgniṣṭomena labhyate[150] /
[151]yac chreyaḥ [152]prāpyate puṃsā[153] vipreṇa sthāpitena vai[154] // 30

[155]yad yad iṣṭatamaṃ loke yac cāpi[156] dayitaṃ gṛhe /
tat tad guṇavate deyaṃ tad evākṣayam icchatā // 31

[157]iti dākṣe dharmaśāstre tṛtīyo 'dhyāyaḥ //

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138. **A** vyasanārthaṃ tu kuvipreṣu; **B C G K** vyasanapratikārārthaṃ; **D E** vāsanārthaṃ tu vipreṣu; **F** vyasanaṃ prītajīvārthaṃ; **H I** vyasanārthaṃ ṛṇārthaṃ vā; **J** vivāhārthaṃ ṛṇārthaṃ ca; **L** yo vyasanapratikārārtham.
139. **A D E** dhanāḍhyeṣu.
140. **A D E** kadācana; **H** hitāya vai; **I** hitāya ca; **J** hi yācate.
141. **D E** arthiṣv api; **H I** ādyeṣu; **J** ādiṣu.
142. **H I J** sarvadharmeṣv ayaṃ vidhiḥ; **K** sarvadravyeṣu sarvadā; **L** sarvavarṇeṣu sarvadā; **M S U** anyathā na phalaṃ bhavet.
143. **A** mātāpitṛvihīnaṃ hi; **D** mātṛpitṛvihīnaṃ hi; **E** mātṛpitṛvihīnas tu; **F H I** mātāpitṛvihīnasya.
144. **D E** saṃskārodvāhanādikam; **K L** saṃskārodvāhanādikaiḥ.
145. **K** tat.
146. **A** sasnehaṃ; **D E** pāpātmā; **H I** tasyaivaṃ.
147. **D E** nirayī satataṃ bhavet.
148. **A** na chreyor-; **D** na tapo nā-; **E** tato enā-; **F** yac chreyo nā-.
149. **H I** nāśvamedhena.
150. **J** *whole verse omitted.*
151. **L** *whole line omitted.*
152. **A D E F** prāpnuyāt.
153. **A D E** martyo; **F** vipro; **H I** puṃso; **L** puṃsāṃ.
154. **M S U** tu.
155. **A D E H I J** *whole verse omitted.*
156. **B C G K L** cāsya; **F** cātma-.
157. **A B C D E G H I J** colophon omitted; **K L** iti dākṣe caturtho 'dhyāyaḥ.

CATURTHO 'DHYĀYAḤ

[1]patnīmūlaṃ gṛhaṃ puṃsāṃ yadi chando 'nuvartinī[2] /
[3]gṛhāśramāt paraṃ [4]nāsti yadi bhāryā vaśānugā
tayā[5] [6]dharmārthakāmākhyatrivargaphalam aśnute // 1

[7]prākāmye[8] vartamānā tu[9] snehān na tu nivāritā /
avaśyā[10] sā bhavet paścād[11] yathā vyādhir upekṣitaḥ // 2

[12]anukūlā [13]hy avāgduṣṭā dakṣā [14]sādhvī priyaṃvadā /
ātmaguptā [15]svāmibhaktā devatā sā na mānuṣī // 3

[16]anukūlakalatro yas [17]tasya svarga [18]ihaiva hi /
pratikūlakalatrasya [19]narako nātra saṃśayaḥ // 4

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1. **L** etanmūlaṃ.
2. **A B C D E G H I J** *whole line omitted.*
3. **A D E** gṛhāśramaparo; **H I J** gṛhāśramāt paro; **K M S U** gṛhāśramasamaṃ.
4. **A D E** dharmo bhāryā caiva.
5. **J** tadā; **K** yathā; **L** yayā.
6. **A D E** dharmārthakāmādi-; **J** sarvārthakāmābhyām; **B C F G K L M S U** dharmārthakāmānām.
7. **A B C D E F G H I J** *whole verse omitted.*
8. **K** na kāryā; **L** svakāmā.
9. **K** snehāc ca pratipāditā; **L** snehavat pratipālitā.
10. **K L** apathyā.
11. **K** yāvad; **L** yathā.
12. **A B C D E F G H I J** *whole verse omitted.*
13. **K** 'thavā duṣṭā; **M S U** na-.
14. **L** priyaṃvadapativratā.
15. **K L** patibhuktā ye.
16. **A B C D E F G H I** anukūlakalatrasya.
17. **A B C D E F G** svargas tasya; **H J** svargo bhavati; **I** svato bhavati.
18. **A** suniścitaḥ; **B C F G** na saṃśayaḥ; **D E** viniścitaḥ; **H I J** niścitaḥ; **K** ihaiva tu.
19. **I** narako nāsti saṃśayaḥ; **L** dvidārasya viśeṣataḥ.

svarge 'pi durlabham[20] hy etad [21]anurāgaparasparam /
[22]rakta eko virakto 'nyas tasmāt[23] kaṣṭataraṃ tu[24] kim[25] // 5

[26]gṛhavāsaḥ[27] [28]sukhārthāya [29]patnīmūlaṃ [30]ca tat sukham /
[31]sā patnī yā vinītā syāc cittajñā vaśavarttinī // 6

[32]duḥkhā hy anyā [33]sadā khinnā [34]cittabhedaḥ parasparam[35] /
pratikūlakalatrasya dvidārasya viśeṣataḥ // 7

[36]jalaukāvat striyaḥ sarvāḥ bhūṣaṇācchādanāśanaiḥ /
[37]subhūtyāpi kṛtā nityaṃ[38] puruṣaṃ hy[39] apakarṣati // 8

[40]jalaukā raktam ādatte[41] kevalaṃ [42]raktakāmukī /
[43]aṅganā tu dhanaṃ cittam[44] māṃsaṃ vīryaṃ [45]tathā sukham // 9

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20. S durlabhaḥ.
21. B C D E F G H I J L M S U anurāgaḥ.
22. A B C D E G raktam ekaṃ viraktaṃ tu; F raktam ekaṃ viraktaṃ ca; H I saktam ekaṃ viraktaṃ cet; J raktam eko viraktaṃ cet; K raktam ekaṃ viraktānyam.
23. D E asmāt.
24. A D E F H I J M S U nu.
25. L *whole line omitted.*
26. L *whole line omitted.*
27. D E gṛhavān; H I gṛhāśrami; J gṛhāśrame; K gṛhaṃ vācā.
28. A B C G sukhārthaṃ hi; D E F sukhārtho hi; H J sukhasthasya; I *omitted;* K sukhārthaṃ ca.
29. I supatnīmūlaṃ.
30. A D E H I hi tat; J tat; K M S U gṛhe.
31. H saṃpatnyā vidhijñā tu; J sā patnī yā vidhijñā tu; K sā patnī yā vinītā ca.
32. A D E K duḥkhāpsikā; C G I duḥkhānvitā; J duḥkhāntikaḥ.
33. C kalibhedo; D E kalir bhedā; G J kalir bhedaḥ; H I kāle bhedaḥ.
34. A G chidrapīḍā; C ucchedapīḍā; E mṛttachidrā; H citte pīḍā; I K cittapīḍā; J cittabhedaṃ.
35. B L *whole verse omitted.*
36. A D E jalūkeva tu sarvā strī; B C G jalaukeva hi sarvā strī; F jalaukā iva tāḥ sarvāḥ; K L jalaukā iva sarvā strī; J M S U yoṣit sarvā jalaukeva.
37. A sukṛtyāpya-; B C D E G sukratāpa; F L subhṛtāpi; H I J supūjitā; K saṃbhṛtāpi.
38. A D E hy eṣā; H svād vāpi; I J sukhād vāpi.
39. D tv.
40. A H I J K jalūkā; D E jalūkās-.
41. I J ādhatte.
42. A B C D E F G K L M S U sā tapasvinī.
43. A B itarā ca dhanaṃ; D E yad dattaṃ śatadam; F H I K L M S U itarā tu dhanaṃ; J itarā dhanaṃ.
44. A B C D E F G H I K L M S U vittaṃ.
45. A B C F G K M S U balaṃ sukhaṃ; L sukhaṃ balam.

sāśaṅkā[46] ca[47] bhaved bālye yauvane [48]viṣayonmukhī /
[49]tṛṇavan manyate nārī[50] vṛddhabhāve svakam[51] tanum[52] // 10

[53]anukūlā sadā hṛṣṭā dakṣā sādhvī [54]pativratā[55] /
[56]etāvadguṇasaṃyuktā [57]śrīr eva strī na saṃśayaḥ // 11

[58]prahṛṣṭamānasā [59]nityaṃ [60]sthānamānavicakṣaṇā /
bhartuḥ [61]prītikarī [62]yā tu sā bhāryā [63]itarā jarā // 12

śiṣyo[64] bhāryā [65]śiśur bhrātā [66]mitraṃ dāsaḥ samāśritaḥ /
[67]yasyaite tu vinītā syus tasya [68]loke hi gauravam // 13

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46. C F G L M S U saśaṅkā; D E śāntyā.
47. A C F G H I J K M S U bālabhāve tu; L bālabhāve 'pi.
48. A F K L M S U vimukhī bhavet; B C D E F G K bhimukhī bhavet; L sumukhī bhavet.
49. M bhṛtyavan.
50. A B D E F H I J K L M S U paścād.
51. A svayaṃ.
52. D E tṛṇam.
53. A anukūlatayā hṛṣṭā; B C G anukūlā hy avāgduṣṭā; D E anukūlā hy avākdugdhā; F anukūlā tv avāgduṣṭā; I anukūlā sadā tuṣṭā; M S U anukūlā na vāgduṣṭā.
54. A C D G J prajāvatī; B E H I K prajāpatiḥ.
55. L *whole verse omitted.*
56. A K etair guṇaiś ca saṃyuktā; F H J K M S U ebhir eva guṇair yuktā.
57. A C D E sā śrīr eva; B sādhvir eva; G strīr eva; I strīr eva strī; K sā strī tv eva.
58. A prahṛṣṭamanasā; J āhṛṣṭamanasā; L anukūlātyaṃ; M S U yā hṛṣṭamānasā.
59. B D E caiva; C tasya.
60. A samānasthānavicakṣaṇā; B nityasthānavicakṣaṇā; D E nityasnāne vicakṣaṇāḥ; L snānapānavicakṣaṇā.
61. A C F G H K prītikarā; I J priyakarā.
62. M S U nityaṃ.
63. A C D E G tv itarā jarā; B nv itarā na sā; F H cetarā jarā; I cetarā janāḥ; J L itarā jarā; K itarā janaḥ; M S U hitarā jarā.
64. A B C D E G K L jihvā; F śiṣyā; H I J jīvā.
65. H I J śiśur bhartṛ.
66. A mitro dāsaś ca āśritaḥ; D E bhrātṛmitrasamāśritaḥ; J mitrādāsasamāśritāḥ; K M S U putro dāsaḥ samāśritaḥ; L putro dāsasamanvitaḥ.
67. A yasyaiva; D E yasayaite hy avinītā syus; F H I J K L M S U yasyaitāni vinītāni.
68. A B C F G J K L loke 'pi; D E śokena.

prathamā dharmapatnī syād[69] dvitīyā rativardhinī /
[70]dṛṣṭamātram[71] phalaṃ tatra[72] [73]nādṛṣṭam [74]upajāyate // 14

dharmapatnī samākhyātā nirdoṣā yadi sā[75] bhavet /
[76]doṣe sati [77]na doṣaḥ syād [78]anyā kāryā guṇānvitā // 15

[79]aduṣṭāṃ vinatāṃ bhāryāṃ yauvane yaḥ parityajet[80] /
[81]sa jīvanānte strītvañ ca[82] [83]vaidhavyañ ca [84]samāpnuyāt // 16

[85]daridraṃ vyādhitaṃ mūrkhaṃ[86] bhartāraṃ yāvamanyate /
[87]ihaiva sā śunī gṛdhrī śūkarī ca [88]bhavet punaḥ // 17

[89]mṛte bhartari yā nārī samārohed hutāśanam /
[90]sārundhatīsamācārā svargaloke mahīyate // 18

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69. **F** tu; **K M S U** ca.
70. **A D E** *whole line omitted.*
71. **A B C D E F G K L M S U** dṛṣṭam eva.
72. **H I J** tasyāṃ; **K** tasyā; **L** tasmī.
73. **H I J K L** adṛṣṭaṃ.
74. **B C G** upalabhyate; **F** upapadyate; **H I L** nopapadyate; **J** nopalabhyate; **K** nopajāyate.
75. **A** *omitted.*
76. **H I** doṣeṣv api.
77. **B** nirdoṣa; **J** na daṇḍyā...; **K** sadoṣaḥ.
78. **F M S U** anyā bhāryā guṇānvitā; **H** anyodvāhe vijānataḥ; **I** anyodvāho 'pi jānataḥ; **J** tvāṃ na vijānataḥ.
79. **F L** aduṣṭāpatitāṃ; **K** aduṣṭāṃ patinā; **S U** adṛṣṭapātitāṃ.
80. **A B C D E G** *whole verse omitted.*
81. **H J L** saptajanma bhavet; **K** sajīvamānuṣa...
82. **H I J K L** *omitted.*
83. **K** vandhyātvaṃ; **M S U** vandhyatvañ ca.
84. **H I J L** punaḥ punaḥ.
85. **A B C D E G** *whole verse omitted.*
86. **F K M S U** caiva; **L** klībaṃ.
87. **H I J** sā mṛtā jāyate strī śvā śūkarī ca; **F M S U** śunī gṛdhrī ca makarī jāyate sā.
88. **F H J M S U** punaḥ punaḥ; **K L** bhijāyate.
89. **A B C D E G H I J** *whole verse omitted.*
90. **F M S U** sā bhavet tu śubhācārā; **K** sā bhavec chubhācārā.

[91]vyālagrāhī yathā vyālaṃ balād uddharate vilāt /
tathā sā patim uddhṛtya [92]tenaiva saha modate // 19

[93]cāṇḍālapratyavasitaparivrājakatāpasāḥ[94] /
teṣāṃ jātāny apatyāni cāṇḍālaiḥ saha vāsayet // 20

[95]iti dākṣe dharmaśāstre caturtho 'dhyāyaḥ //

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91. **A B C D E G H I J K** *whole verse omitted.*
92. **L** triloke mahīyate.
93. **A B C D E G H I J M** *whole verse omitted.*
94. **L I** cāndālaḥ pratyanīkaḥ vasitāḥ parivrājakatāpasāḥ.
95. **A B C D E G H I J** *colophon omitted*; **K** iti dākṣe paṃcamo 'dhyāyaḥ; **L** iti dākṣe dharma-śāstre pañcamo 'dhyāyaḥ.

PAÑCAMO 'DHYĀYAḤ

[1]uktaṃ śaucam aśaucañ ca[2] [3]kāryaṃ tyājyaṃ manīṣibhiḥ /
[4]viśeṣārthaṃ tayoḥ kiñcid vakṣyāmi hitakāmyayā // 1

śauce yatnaḥ sadā[5] kāryaḥ[6] śaucamūlo [7]dvijaḥ smṛtaḥ /
[8]śaucācāravihīnasya samastā niṣphalāḥ kriyāḥ // 2

śaucaṃ tu[9] [10]dvividhaṃ proktaṃ[11] bāhyam ābhyantaraṃ tathā[12] /
mṛjjalābhyāṃ smṛtaṃ bāhyaṃ [13]bhāvaśuddhis tathāparam // 3

[14]aśaucād dhi varaṃ bāhyaṃ tasmād[15] ābhyantaraṃ varam[16] /
ubhābhyāñ[17] ca śucir yas tu[18] sa śucir netaraḥ śuciḥ[19] // 4

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1. **K** uktaśaucaṃ ca kāryaṃ.
2. **A D E** tu; **H** vā.
3. **A** purā vartma; **B** kāryeṣu ca; **C G** pūrvavidhiḥ; **D E** parāhne tu; **H J** kāryeṣv eva; **I** kāryeṣv evaṃ; **K** na tyājyaṃ ca.
4. **H I** aśeṣārthaṃ tataḥ; **J** śeṣārthaṃ tayoḥ.
5. **J** tathā.
6. **J** kuryāt.
7. **A** dvijottamaḥ.
8. **C** śaucācāravihīnaś ca.
9. **C F G H I L M S U** ca.
10. **B** vidhivat.
11. **C** kiṃcid.
12. **I** tadā.
13. **D E** bhāvaśuddhis tathāpare; **G** bhāvaśuddhyā tathāṃtaram; **H I** bhāvaśuddhis tathottaram.
14. **B** śaucaṃ tv alpataraṃ; **C G L** aśaucaṃ tu paraṃ; **H J** śaucaṃ tu paramaṃ; **K** aśaucāt tu paraṃ.
15. **C** śaucaṃ.
16. **A B C D E G H I J** param.
17. **A B C D E G H I J** ubhayena.
18. **F** *omitted.*
19. **H I J** smṛtaḥ.

ekā liṅge [20]gude tisro [21]daśa vāmakare tathā /
[22]pañcāpāne daśaikasmin ubhayoḥ sapta mṛttikā // 5

[23]gṛhasthaśaucam ākhyātaṃ [24]triṣv anyeṣu [25]yathākramam /
dviguṇaṃ triguṇañ[26] [27]caiva caturthasya[28] [29]caturguṇam // 6

[30]ardhaprasṛtimātrā tu prathamā[31] mṛttikā smṛtā[32] /
[33]dvitīyā ca tṛtīyā ca [34]tadardhaṃ [35]parikīrtitā // 7

[36]liṅge 'py atra [37]samākhyātā [38]triparvī pūryate[39] yayā[40] /
[41]etac chaucaṃ gṛhasthānāṃ[42] [43]dviguṇaṃ brahmacāriṇām // 8

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20. **A D H** kare tisra; **B** tu savye trīn; **C G** tisraḥ savye; **E** tisra; **K** tu savye strī; **L** ca savye trīn.
21. **A B C D E G H I** ubhayor mṛdvayaṃ smṛtam; **F** ubhayor mṛdvayaṃ tathā; **J** uttame tu trayaṃ smṛtam; **K** ubhayor mṛttikā trayaṃ; **L** ubhayor hastayor dvayoḥ.
22. **C G H I J** pañcāpāne daśaikasmin ubhayoḥ saptamṛttikāḥ; **F** catasras tu daśaikasmin ubhayoḥ saptamṛttikāḥ; **K L** tisro 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ.
23. **C D E G** gṛhasthe śaucaṃ; **H** gṛhasthasya śaucaṃ; **K** gṛhasthasyaivaṃ.
24. **A D E** viśeṣeṇa.
25. **F** krameṇa tu.
26. **B** dvitīye; **C** ca triguṇaṃ.
27. **K** cāpi.
28. **B** triguṇaṃ ca; **G** caturthe ca; **J** yatīnāṃ ca.
29. **B** tṛtīyako.
30. **H** arthaprakṛtisūtrā; **I J M S U** ardhaprasṛtimātraṃ.
31. **D E** pramāṇaṃ.
32. **E** smṛtam.
33. **B** dvitīyā tṛtīyā caiva; **I** dvitīyaṃ ca tṛtīyaṃ ca.
34. **A K** tadardhārdha; **B F G** tadardhārdhā; **L** tadarddhe.
35. **A K** -pramāṇataḥ; **B** parikalpayet.
36. **D E** liṅge yatra; **F** liṅge tu mṛt; **J** liṅge ca mṛt.
37. **H I** tathā sā syāt.
38. **A B G** tripūrvaṃ; **C** triḥ pūrva; **D E** triparaṃ; **F H J K** triparvā; **I** triparvaṃ; **L** triparve.
39. **C** pūjyate.
40. **A C L** yathā; **D E J** tathā.
41. **A B C D E F H I J K L** *whole line omitted.*
42. **G** dvijātīnāṃ.
43. **G** ardhaṃ śūdre vinirdiśet.

[44]triguṇaṃ tu vanasthānāṃ yatīnāṃ ca caturguṇam /
dātavyam udakaṃ tāvan [45]mṛdabhāvo [46]yathā bhavet // 9

[47]mṛdā jalena śuddhiḥ syān [48]na kleśo na [49]dhanavyayaḥ /
yasya śauce 'pi[50] śaithilyaṃ [51]vṛttaṃ tasya parīkṣitam // 10

anyad[52] eva divā śaucaṃ [53]anyad rātrau vidhīyate[54] /
[55]anyad āpadi nirdiṣṭam [56]anyad eva hy anāpadi // 11

[57]yad divā vihitaṃ śaucaṃ [58]tadardhaṃ niśi kīrtitam /
[59]tadardham āture proktam [60]āturasyārdham adhvani[61] // 12

nyūnādhikaṃ na kartavyaṃ śauce[62] śuddhim[63] abhīpsatā /
[64]prāyaścittena yujyeta [65]vihitātikrame kṛte // 13

[66]iti dākṣe dharmaśāstre pañcamo 'dhyāyaḥ //

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44. **A B C D E F G H I J K L** *whole line omitted.*
45. **K L** yāvat syān.
46. **K L** mṛttikākṣayaḥ.
47. **A** *omitted;* **B C G** mṛdā dravyeṇa; **D E** śubhadravyeṇa; **F** mṛdā toyena; **H I** tathā dravyeṇa; **J K** mṛdā dravye tu; **L** kṣudradravyeṇa.
48. **A B C G K L** na kleśo naiva; **D** nakte śauce va; **H I** na kleśo na ca.
49. **A** ca vyathā; **B C K** ca vyayaḥ; **D E** nānyathā; **G L** cāvyayaḥ; **H** na vyathā; **I** na vyayaḥ.
50. **J** tu; **K** ca.
51. **H** tasya vṛttaṃ; **I** tasya bhuktaṃ; **F M S U** cittaṃ tasya.
52. **M** etad.
53. **M S U** rātrāv anyad.
54. **H I J K L** *whole verse omitted.*
55. **A** anyad adhvani madhye ca; **E** anyad āpadi mārge ca; **B C D G M SU** anyad āpatsu viprāṇāṃ.
56. **A** svasthasya ca yathāvidhiḥ; **B C G** anyad eva tv anāpadi; **F** hy anyad eva hi anāpadi.
57. **F** divākṛtasya śaucasya; **M S U** divoditasya śaucasya.
58. **B D E G** tadardhaṃ tu niśi smṛtam; **F** tadardhaṃ ca niśi smṛtam; **M S U** rātrāv ardhaṃ vidhīyate.
59. **D** tadardhaṃ tu yathā mārge; **F** tadardharātraṃ tasyāṃ tu; **M S U** tadardham āturasyāhus.
60. **D** tadardham āturasya ca; **F** tvarāyāṃ tvardhavartmani; **M S U** tvarāyām ardham adhvani.
61. **E** *whole line omitted.*
62. **A B C G L** śaucaṃ; **D E** śauca-.
63. **H I** siddhiṃ.
64. **E** *whole line omitted.*
65. **H I** vihitātikrameṇa ca.
66. **A B C D E G H I J K L** *colophon omitted.*

ṢAṢṬHO 'DHYĀYAḤ

sūtakaṃ[1] tu pravakṣyāmi janmamṛtyunimittakam[2] /
[3]yāvaj jīvaṃ [4]tṛtīyaṃ tu yathāvad anupūrvaśaḥ // 1

[5]sadyaḥ śaucaṃ [6]tathaikāho [7]dvitricaturahas tathā[8] /
[9]daśāho [10]dvādaśāhaś ca pakṣo[11] māsas tathaiva ca // 2

[12]maraṇāntaṃ [13]tathā cānyad [14]daśapakṣās tu sūtake /
[15]upanyāsakrameṇaiva [16]vakṣyāmy aham aśeṣataḥ[17] // 3

[18]granthārthaṃ yo vijānāti [19]vedam aṅgaiḥ [20]samanvitam[21] /
sakalpaṃ sarahasyañ ca [22]kriyāvāṃś ca na sūtakī[23] // 4

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1. **F** aśaucaṃ
2. **K L M S U** °samudbhavam.
3. **H** yāvaj japati; **I** yāvaj jīvati; **K** yāvaj jīvaṃ tu.
4. **H** tāvat sa; **I J** tāvac ca; **K** jīvaṃ tu; **L** tathānyac ca.
5. D **E** *whole verse omitted.*
6. **A H I J** tathaikāhaṃ.
7. **A B C G K L** tryahaś caturahas; **H I J** tryahaṃ caturahaṃ.
8. **I** tadā.
9. **A** ṣaḍahe; **B** ṣaḍaho; **C F G H I J K L** ṣaḍ daśa; **K** ṣaṭ ca sapta.
10. **A** dvādaśaś caiva; **H I J** dvādaśāhaṃ tu; **K** daśahāni; **L** dvādaśāhāni.
11. **J** pakṣān.
12. **A** maraṇāntakaṃ; **B** maraṇāntikaṃ; **I** varaṇāntaṃ; **K** maraṇan tat.
13. **A** caivānyat; **H I** tathā cānye; **J** athā cānyad; **K L** tathaivānya-.
14. **A** daśapakṣāṃś ca.
15. **M S U** upanyasta.
16. **A B C G** tan me nigaditaḥ; **D E** nigadita-.
17. **A B C G** śṛṇu; **D E** chṛṇu.
18. **A B** granthārthān yo; **I** gūḍhārthaṃ yo ; **K L** arthato yo; **M S U** granthārthato.
19. **B** vedasāṃgaiḥ; **L** vedamaṃtraiḥ.
20. **B** samanvitaiḥ.
21. **H** *whole verse omitted.*
22. **B C F G J M S U** kriyāvāṃś cen na; **K** kriyāvāsūna.
23. **A B C G I J** sūtakam; **D E** sūtake.

[24]rājartvigdīkṣitānāñ ca bāle[25] deśāntare tathā /
[26]vratināṃ satriṇāñ caiva sadyaḥ śaucaṃ vidhīyate // 5

[27]ekāhāc [28]chudhyate vipro yo 'gnivedasamanvitaḥ[29] /
[30]hīne hīnatare caiva [31]dvitricaturahas tathā // 6

[32]śudhyed vipro daśāhena [33]dvādaśāhena bhūmipaḥ[34] /
[35]vaiśyaḥ pañcadaśāhena śūdro māsena śudhyati // 7

[36]asnātvā [37]cāpy ahutvā [38]cādattvā yas tu bhuñjate[39] /
[40]evaṃvidhānāṃ sarveṣāṃ [41]yāvaj jīvaṃ tu sūtakam[42] // 8

[43]vyādhitasya kadaryasya ṛṇagrastasya sarvadā[44]/
kriyāhīnasya sarvasya[45] [46]strījitasya viśeṣataḥ // 9

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24. **A D E H** *whole verse omitted.*
25. **K** bāla-.
26. **C** vratināṃ mantriṇāṃ.
27. **A B I** ekāhāt; **D F J M U** ekāhas tu; **S** ekāhan tu.
28. **D F J M S U** samākhyāto.
29. **A** yo 'gnir vedasamanvitaḥ; **H** *whole verse omitted;* **K** *whole line omitted.*
30. **A B C D E G** *whole line omitted.*
31. **F I K L** tryahacaturahas tathā; **J** tryahaṃ caturahaṃ tathā.
32. **F K M S U** jātivipro.
33. **C** *omitted.*
34. **H** *whole verse omitted.*
35. **I whole line omitted.**
36. **A D E H J** *whole verse omitted.*
37. **B C G** cātha hutvā ca; F ācamya japtvā ca.
38. **F** datvā hutvā ca bhuñjate; **M S U** bhuṅkte 'dattvā ca yaḥ punaḥ
39. **I** *whole line as:*
    asnātvā jape home bhuṅkte dattvā ca yo dvījaḥ.
40. **K L** evaṃvidhasya viprasya; **M S U** evaṃvidhasya sarvasya.
41. **F** yāvajjīvaṃ hi sūtakam; **K L M S U** sūtakaṃ samudāhṛtam.
42. **I** *whole line omitted.*
43. **H** *whole verse omitted.*
44. **C** caiva hi.
45. **C D E F G I K L M S U** mūrkhasya.
46. **I** nāstikasya.

vyasanāsaktacittasya parādhīnasya[47] nityaśaḥ[48] /
[49]śraddhātyāgavihīnasya [50]bhasmāntaṃ sūtakaṃ bhavet // 10

[51]na sūtakaṃ kadācit syād yāvaj jīvaṃ tu sūtakam[52] /
[53]evaṃguṇaviśeṣeṇa sūtakaṃ samudāhṛtam // 11

[54]sūtake mṛtake[55]caiva [56]tathā ca mṛtasūtake /
etat [57]saṃhataśaucānāṃ mṛtaśaucena śudhyati // 12

[58]dānam pratigraho homaḥ svādhyāyaś ca nivarttate /
[59]daśāhāt tu paraṃ śaucaṃ [60]vipro 'rhati ca dharmavit // 13

[61]dānañ ca vidhivad[62] deyam aśubhāt tārakaṃ hi tat /
mṛtakānte mṛto yas tu sūtakānte prasūyate[63] // 14

evaṃ[64] [65]saṃhataśaucānāṃ pūrvāśaucena śudhyati /
ubhayatra daśāhāni kulasyānnaṃ na bhujyate // 15

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47. **B** vyādhitasya ca.
48. **H I J** sarvadā.
49. **H I** nityaṃ śraddhāvihīnasya; **J** nityasthānavihīnasya.
50. **H I** tasmāt tat.
51. **A** nāsūtakaṃ; **C G** sūtakaṃ na; **D E** sūtakaṃ tu.
52. **H I J** *whole verse omitted.*
53. **L** evaṃ guṇavihīnasya.
54. **A B C D E G H I** *whole verse omitted.*
55. **F** *omitted.*
56. **J** tathaiva mṛta-; **K L** tathā mṛtaka-.
57. **K** saṅghātaśaucānāṃ.
58. **A B C D E G H I J** *whole verse omitted;* **K L** *first line omitted.*
59. **K** daśāhāt tu pariśuddho; **L** daśāhād uparate śauce.
60. **K** vipro dhī śrī hy a-.
61. **A B C D E G H I J** *whole verse omitted.*
62. **F M S U** vidhinā.
63. **F M S U** ca sūtakam.
64. **F M S U** etad.
65. **K L** saṅghātaśaucānām.

[66]caturthe 'hani kartavyam asthisañcayanaṃ dvijaiḥ /
[67]asthisañcayanād ūrdhavam [68]aṅgaśaucaṃ vidhīyate // 16

[69]varṇānām ānulomyena[70] strīṇām eko yadā patiḥ /
[71]daśāhaṣaṭtryahaikāhaṃ prasave sūtakaṃ bhavet // 17

[72]yajñakāle vivāhe ca [73]daivayoge tathaiva ca /
hūyamāne[74] [75]tathā cāgnau [76]nāśaucaṃ naiva sūtakam // 18

svasthakāle tv idaṃ[77] sarvam[78] aśaucaṃ[79] parikīrtitam[80] /
āpadgatasya sarvasya sūtake 'pi[81] na sūtakam // 19

[82]iti dākṣe dharmaśāstre ṣaṣṭho 'dhyāyaḥ //

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66. **A B C D E G H I J** *whole verse omitted.*
67. **F M S U** tataḥ.
68. **F M S U** aṅgasparśo.
69. **J** *whole verse omitted.*
70. **A** *omitted.*
71. **D E** daśāha ṣaṭ tryaha ekāho; **F K L M S U** daśaṣaṭtryaham ekāhaḥ; **H I** daśāhaḥ ṣaṭ trihaikāha.
72. **A D E G** *whole verse omitted.*
73. **B C G H J** devabhāge; **F** devayāge; **K L M S U** deśabhaṅge.
74. **J** sūyamāne.
75. **I J** tathaivāgnau; **K L M S U** tathāgnau.
76. **F** nāśaucaṃ nāpi sūtakam; **H I J** nāśaucam na ca sūtakam; **K L** nāśaucaṃ mṛtasūtake; **M S U** ca nāsau ca mṛtasūtake.
77. **B C** tathā.
78. **B** sarve.
79. **B C** sūtakam.
80. **A D E G H I J K L** *whole line omitted.*
81. **A D E G H I J K L M S U** na tu.
82. **A B C D E G H I J** *colophon omitted;* K iti dākṣe ṣaṣṭo 'dhyāyaḥ.

SAPTAMO 'DHYĀYAḤ

[1]loko[2] [3]vaśīkṛto yena[4] [5]yena cātmā [6]vaśīkṛtaḥ /
[7]indriyārtho[8] jito[9] yena[10] taṃ [11]yogaṃ prabravīmy aham // 1

[12]prāṇāyāmas[13] tathā dhyānaṃ [14]pratyāhāras tu dhāraṇā[15] /
tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate // 2

[16]nāraṇyasevanād[17] yogo [18]nānekagranthacintanāt /
[19]vratair yajñais [20]tapobhir vā na yogaḥ kasyacid bhavet // 3

[21]na ca [22]padmāsanād yogo na [23]nāsāgranirīkṣaṇāt /
na ca [24]śāstrātiriktena [25]śaucena sa bhavet[26] kvacit // 4

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1. **A J** *whole verse omitted.*
2. **D E** loke.
3. **B C F G** vaśīkṛtā; **K** vaśīkṛtaṃ.
4. **B C G H I** yais tu; **D E** yas te.
5. **B C G** yair ātmā ca; **H I** te yenātra; **L** yas tu lokair-.
6. **H I** vaśīkṛtāḥ; **L** vaśīkṛtam.
7. **B** *whole line omitted.*
8. **C G** indriyārthas-; **D E** indriyāṇāṃ; **F** indriyārthaṃ; **H** indriyārthā-; **K** indriyārthe.
9. **C G** tapas; **D E** tatas; **F** atas; **H** -nahaṃ; **K** jite.
10. **C D E G** teṣāṃ; **F H I** tasya.
11. **C F G H I** yogaṃ vakṣyāmy aśeṣataḥ; **D E** yogaṃ vakṣyāmi tattvataḥ; **K L** tasya yogaṃ bravīmy aham.
12. **A D E J** *whole verse omitted.*
13. **K L** pratyāhāras-.
14. **B C F G H I** pratyāhāropa-; **K L** prāṇāyāmotha.
15. **B** dhāraṇām.
16. **J** *whole verse omitted.*
17. **C D E** nāraṇyasevayā; **H** nāraṇye.
18. **A** nānekāgraṃ vicintanāt; **B** nānekacittagranthanāt; **D E H I K** nānekagranthavistarāt.
19. **H** vrate yajñe.
20. **D E M S U** tapobhiś ca.
21. **J** *whole verse omitted.*
22. **M S U** pathyaśanād.
23. **A B C D E K** nānāśāstranirīkṣaṇāt.
24. **D E H I** śāstrātirekeṇa.
25. **A C** na ca śauce; **D E** na śokena; **H I L** śaucena.
26. **C F G H I** bhavati; **D E** bhayaṃ; **K** bhavataḥ.

[27]na maunamantrakuhakair anekaiḥ sukṛtais[28] tathā[29] /
[30]lokayātrābhiyuktasya [31]na yogaḥ kasyacid bhavet // 5

[32]abhiyogāt tathābhyāsāt [33]tasminn eva [34]tu niścayāt /
punaḥ[35] [36]punaś ca nirvedād yogaḥ sidhyati yoginaḥ[37] // 6

[38]ātmacintāvinodena [39]śaucena krīḍanena ca /
[40]sarvabhūtasamatvena yogaḥ sidhyati nānyathā // 7

[41]yaś cātmani rato nityam[42] [43]ātmakrīḍas tathaiva ca[44] /
[45]ātmānandaś ca satatam ātmany eva [46]samāhitaḥ[47] // 8

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27. **A B** na maunamantrakuharair aneke; **D E** so 'sau na mitrakuhare anekeka; **H** na maunamantrakuhakaiḥ anekaikasya; **I** na maunatantraiḥ kuṃbhakair anekaiḥ.
28. **A** śuśrutais; **B** susutais; **C G** kusṛtais; **D E** sutais; **I** sukṛtis.
29. **J** *whole verse omitted.*
30. **A B D E H I** yogaśāstrābhiyuktasya; **M S U** lokayātrāviyuktasya.
31. **F M S U** yogo bhavati kasyacit.
32. **J** *whole verse omitted.*
33. **H** asminn eva; **L** tathā naiva.
34. **A B C** suniścayāt; **D E** suniścaye.
35. **C** *omitted.*
36. **H I K L** punar a-.
37. **A B C D E F G H I K L M S U** nānyathā.
38. **A B C D E G I J** *whole verse omitted.*
39. **H** śaucakrīḍanam eva; **K L** śrautakrīḍanakena; **M S U** śaucakrīḍanakena.
40. **H** sarvasvasamatvena.
41. **A** yaś cātmani yuto; **B C D E F G** yaś cātmamithuno; **H I** adhyātmaratir- evam; **K L** yaś cātmani sthito.
42. **H I** syāt.
43. **G** ātmakrīḍāt-; **K** ātmakrīḍā.
44. **J** *whole verse omitted.*
45. **D E** ātmānandakṛt; **M S U** ātmaniṣṭhaś ca.
46. **D E** śubhānvitaṃ; **L** subhāṣitam; **M S U** svabhāvataḥ.
47. **I** *whole line omitted.*

[48]tataś caiva svayaṃ tuṣṭaḥ [49]santuṣṭo nānyamānasaḥ[50] /
[51]nityaṃ caiva sutṛpto yo [52]yogas tasya prasidhyati // 9

[53]supto 'pi yogayuktaḥ syāj [54]jāgraṃś caiva viśeṣataḥ[55] /
[56]īdṛkceṣṭaḥ smṛtaḥ śreṣṭho [57]variṣṭho brahmavādinām // 10

[58]yas tv ātmavyatirekeṇa dvitīyaṃ [59]naiva paśyati[60] /
[61]brahmabhūtaḥ [62]sa evaṃ hi dakṣapakṣa udāhṛtaḥ // 11

[63]viṣayāsaktacitto[64] hi [65]kaścid yogaṃ[66] na vindati /
yatnena [67]viṣayāsaṅgaṃ tasmād yogī[68] vivarjayet // 12

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48. **A** ratasyaiva vitṛṣṇasya; **B** rataś caivāpatṛptaś ca; **C G** asminn eva sutṛptasya; **D E F** ātmany eva sutṛptasya; **H K** tataś caiva tu saṃtuṣṭaḥ; **M S U** rataś caiva svayaṃ tuṣṭaḥ.
49. **A B D E** santuṣṭānanyacetasaḥ.
50. **I J** *whole verse omitted;* **K L** *first half omitted.*
51. **A B C D E** ātmany eva sutṛptasya; **G** ātmany eva sutṛptaś ca; **H** ātmanaiva susantuṣṭe sya; **F M S U** ātmany eva sutṛpto 'sau.
52. **A B C D E G H** yogaḥ siddhyati nānyathā.
53. **B C G** svapne 'pi yo 'bhiyuktaś ca; **F** supto 'pi yogayuktaś ca; **K** svapne 'pi yogayuktaḥ syāj; **H** svapne 'pi yogayuktasya.
54. **C G** jāgraiś caiva; **F** jāgrataiva; **H** jāgrato 'pi; **K** jāgrac caiva; **L** jāgrataś ca; **M S U** jāgrac cāpi.
55. **A D E I J** *whole verse omitted;* **H** *second half omitted.*
56. **B** idṛk cakreṣṭah; **G** īdṛk cakre; **L** īdṛk kṛṣaḥ.
57. **B G K L** vasiṣṭho; **F M S U** gariṣṭho.
58. **A D E** ātmano vyatirekeṇa; **F H** yatrātmavyatirekeṇa; **M S U** ya ātmavyatirekeṇa.
59. **H** yo na.
60. **B J** *whole verse omitted;* **I** *ends here.*
61. **D** brahmabhūtasya; **K** brahmabhūtaḥ; **L** brāhmībhūta; **M S U** brahmībhūya.
62. **C G** sa vijñeyo; **D** na hi; **F H** sa eveha.
63. **A D E H J** *whole verse omitted.*
64. **B** viṣayāsaktasya vittaika.
65. **F M S U** yatir.
66. **F M S U** mokṣaṃ.
67. **K** viṣayāsaṃgas; **L** viṣayāsanna; **M S U** viṣayāsaktiṃ.
68. **L** yogaṃ.

[69]viṣayendriyasaṃyogam[70] kecid yogaṃ vadanti vai[71] /
adharmo [72]dharmabuddhyā tu gṛhītas[73] tair apaṇḍitaiḥ // 13

[74]ātmano manasaś caiva[75] saṃyogañ ca[76] [77]tathāpare /
[78]uttānamanaso hy ete kevalaṃ [79]yogavañcitāḥ // 14

[80]vṛttihīnaṃ manaḥ kṛtvā [81]kṣetrajñe [82]paramātmani /
ekīkṛtya vimucyeta [83]yogayuktaḥ sa ucyate // 15

kaṣāya[84] mohavikṣepa-lajjā[85] [86]śaṅkādicetasaḥ[87] /
[88]vyāpārās tu [89]samākhyātās tān jitvā [90]vaśam ānayet // 16

69. **J** *whole verse omitted.*
70. **A D E** viṣayendriyasaṃyogā; **B L** viṣayendriyasaṃyogāt; **H** viṣayendriyasaṃyogo; **M S U** viṣayeṃdriyasaṃyogaḥ.
71. **D E** ye; **K L M S U** hi.
72. **A B D E K L M S U** dharmarūpeṇa.
73. **D E** gṛhītvā tu; **M S U** gṛhītaṃ.
74. **J** *whole verse omitted.*
75. **K L M S U** manaś cātmanaś caiva.
76. **D E** tu; **F** tat.
77. **D E** yathā paraṃ; **F** tataḥ param; **K** tathā paraiḥ.
78. **B** utpannamanaso hy ete; **D E** uttānamunayo hy ete; **F** uktānāṃ manaso hy ete; **K** uktānāmadhikasyete; **L** uktānām api kṛtye ca.
79. **H** lokavañcakāḥ; **L** yogavañcitaḥ.
80. **H** *second half omitted;* **J** *whole verse omitted.*
81. **A B C F G M S U** kṣetrajñaṃ.
82. **H** brahmaṇi nyaset.
83. **A B C D E F G M S U** yogo 'yaṃ mukhya; **K** yogamukhyaḥ sa.
84. **A** kaṣāyaḥ; **D E K** kāṣāya-; **G** kaṣāyaṃ; **L** kaṣāyo.
85. **A D E L** bhayā; **K** tathā.
86. **D E** śaṅkāvicetasaḥ; **F** hitacetasaḥ; **K** śaṅketacetasaḥ; **L** śaṅkitacetasaḥ.
87. **H J** *whole verse omitted.*
88. **A F G** vyāpārāsu-.
89. **A G** samākhyātās tair hīnaṃ; **B** samākhyātās tair hitam; **C** samākhyātās te hīna; **D E** samākhyāto tena tvaṃ; **F** samākhyātās tadhīnaṃ; **K** samākhyātās te hīna; **L** samākhyātās tair hīnaṃ.
90. **K** ca samāpayet; **L** vaśamāṃ bhavet.

[91]kuṭumbaiḥ[92] pañcabhir grāmyaiḥ[93] ṣaṣṭhas[94] tatra[95] mahattamaḥ[96] /
devāsuramanuṣyaiś ca[97] [98]sa jetuṃ naiva[99] śakyate // 17

[100]balena pararāṣṭrāṇi gṛhṇan śūras tu nocyate /
jito yenendriyagrāmaḥ sa śūraḥ kathyate budhaiḥ // 18

[101]bahirmukhāni sarvāṇi kṛtvā [102]cābhimukhāni vai /
[103]sarvañ caivendriyagrāmaṃ [104]manaś cātmani yojayet[105] // 19

[106]sarvabhāvavinirmuktaḥ[107] [108]kṣetrajñaṃ brahmaṇi nyaset /
etad dhyānañ[109] ca[110] yogaś ca [111]śeṣo 'nyo [112]granthavistaraḥ // 20

[113]tyaktvā viṣayabhogāṃś ca [114]mano niścalatāṃ gatam[115] /
[116]ātmaśaktisvarūpeṇa samādhiḥ [117]parikīrttitaḥ // 21

91. **H J** *whole verse omitted.*
92. **A F** indriyaiḥ; **D E** pañcabhiḥ; **L** kuṭumbaṃ.
93. **A B F G L** grāmaḥ; **K** prāptaḥ.
94. **B C G** ṣaṣṭhaṃ; **K** ṣaḍbhiḥ; **L** khaḍbhis.
95. **K** svasya; **L** tasya.
96. **A** mahattaraḥ **B C G** mahattamaḥ; **E F M S U** °taraḥ; **H** °taraiḥ.
97. **A D E** -r vā; **F** -ḥ sa.
98. **A** saṃjñātuṃ; **D E** saṃjñānaṃ.
99. **E** caiva.
100. **A D E H J K** *whole verse omitted.*
101. **H J** *whole verse omitted.*
102. **B G** cāntamukhāni.
103. **A D E** tathā sarvendriyagrāmaṃ; **B C G K L** manasaivendriyagrāmaṃ; **F** manasyaivendriyāṇy.
104. **A** yatrātmani.
105. **A** niyojayet.
106. **J** *whole verse omitted.*
107. **A B C D E F G** sarvabhāvavinirmuktaṃ; **H** vṛttihīnaṃ manaḥ kṛtvā; **K** sarvabhāvavinirmukto; **L** sarvabhāvavinirmukte.
108. **H** kṣetrajaṃ; **K** kṣetrajñā.
109. **B C D E G H K** jñānaṃ.
110. **A F** jñānaṃ ca; **B C D E G H** ca dhyānaṃ ca; **K** yathā dhyānaṃ; **L** tathā jñānaṃ.
111. **F K L** śeṣas tu; **M S U** śeṣāḥ syur.
112. **M S U** granthavistarāḥ.
113. **A B C D E G H I J** *whole verse omitted;* **F** *second half omitted.*
114. **F** tu.
115. **L** gataḥ.
116. **L** tatrātma-.
117. **K** parivartitaḥ.

[118]caturṇāṃ[119] [120]sannikarṣeṇa [121]yat phalaṃ [122]tad aśāśvatam /
dvayos tu sannikarṣeṇa śāśvataṃ [123]dhruvam akṣayam // 22

yan nāsti sarvalokasya tad astīti virudhyate[124] /
kathyamānaṃ [125]tadanyasya hṛdaye [126]nāvatiṣṭhate // 23

[127]svayaṃ vedyaṃ[128] hi[129] tad brahma kumārīmaithunaṃ[130] yathā[131] /
ayogī naiva jānāti [132]jātyandho [133]hi yathā ghaṭam // 24

[134]nityābhyasanaśīlasya[135] [136]svayaṃ vedyaṃ hi tad[137] bhavet /
[138]tat sūkṣmatvād anirdeśyaṃ [139]paraṃ brahma [140]sanātanam // 25

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118. C *second half omitted;* H *first half omitted;* J *whole verse omitted.*
119. K caturthāni.
120. K ca varṣeṇa.
121. B D E phalaṃ yat; C śāśvataṃ; H phalayukta; L yat phalaṃ.
122. C padam avyayam; K tad daśāś ca me ; H daśānvitam.
123. A B D E G H K L padam avyayam.
124. A tad ucyate; D E ucyate; F nirucyate; K vimucyate.
125. B C F G H K L M S U tathānyasya.
126. A B D E H nāvatiṣṭhati; F nādhitiṣṭhati; L cāvatiṣṭhate.
127. J *whole verse omitted, first half reads:*
   A jānāty ātmani yo brahma sa yogīty ucyate budhaiḥ;
   D E jānāty ātmani yo brahma saṃyogam hy ucyate budhaiḥ;
128. B C G M S U svasaṃvedyaṃ.
129. F ca.
130. B C G H K -strīsukhaṃ.
131. B C K tathā.
132. K L jātāndhasya; M S U jātāndho.
133. H hi ghaṭaṃ yathā.
134. J *whole verse omitted.*
135. A nityābhyasanaśāstrasya; H nityaṃ vyasanaśīlasya; L nityam āsanaśīlasya.
136. C E G svasaṃvedyaṃ; H saṃvedyaṃ; M S U susaṃvedyaṃ.
137. K tathā.
138. D E tatsūkṣmatāṃ ca.
139. A parabrahma.
140. F sanātane.

[141]budhā hy ābharaṇaṃ[142] bhāraṃ[143] [144]malam ālepanaṃ yathā[145] /
manyante[146] [147]strī ca [148]mūrkhaś ca tad eva [149]bahu manyate // 26

[150]sattvotkaṭāḥ[151] [152]surāḥ sarve [153]viṣayais tu [154]vaśīkṛtāḥ /
[155]kiṃ punaś ca [156]kṣudrasattvair [157]manuṣyair atra kā kathā // 27

tasmāt [158]tyaktakaṣāyeṇa kartavyaṃ daṇḍadhāraṇam /
itaras tu na śaknoti [159]viṣayair [160]abhibhūyate // 28

[161]na sthiraṃ kṣaṇam apy ekam[162] udakaṃ hi[163] yathormibhiḥ /
vātāhataṃ tathā cittaṃ tasmāt [164]tatra na viśvaset // 29

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141. J *whole verse omitted.*
142. A budhāś ca bharaṇam; D E yudhyā yātaraṇam; F M S U budhas tv ābharaṇaṃ; H vṛthāsyābhāṣaṇaṃ; L mudhā hy ābharaṇaṃ.
143. F M S U bhāvaṃ.
144. F K L M S U manasālocanam.
145. A B C D E G K L tathā.
146. A D E etad eva; C H K L M S U manyate.
147. A D E striyo.
148. A mūrkhā manyante; D E sūkṣmaṃ manyeti; H mūrkhasya tathaiva; L śūdraś ca tad eva.
149. A bahu nānyathā; D E bahunāṃ tathā.
150. J *whole verse omitted;* K *second half omitted.*
151. A satyoktayaḥ; D E satotkṛṣṭās; K satvotkarṣa-.
152. A D E F H surāste 'pi; K turā ye ca; L surā ye ca; M S U sarāś cāpi.
153. B C G viṣayaiś ca; K L viṣayais te; M S U viṣayeṇa.
154. A C G H viṣayīkṛtā.
155. B C G pramādini; F K M S U pramādibhiḥ; L capalaiḥ.
156. A D E kṣudrasatvās tu; B C G kṣudrasatve; H kṣudrasatvais tu; L alpaiḥ satvaiś ca.
157. A mānuṣesv atra; B C G manuṣye cātra; D E manuṣyais tatva; L manuṣyais tatra.
158. H pakvakaṣāyeṇa.
159. D E viṣayī.
160. A paribhūyate; D E parigīyate; H hīyate yataḥ.
161. A B C D E G H J K *whole verse omitted.*
162. L nāsti rakṣaṇam apy ekaṃ.
163. F ca.
164. F M S U tasya.

[165]tridaṇḍīvyapadeśena[166] jīvanti bahavo narāḥ[167] /
[168]yas tu brahma[169] na jānāti [170]tridaṇḍārho bhaven na saḥ // 30

[171]brahmacaryaṃ sadā rakṣed aṣṭadhā maithunaṃ[172] pṛthak /
smaraṇaṃ kīrtanaṃ keliḥ[173] prekṣaṇam guhyabhāṣaṇam // 31

[174]saṅkalpo 'dhyavasāyaś ca [175]kriyāniṣpattir eva ca /
etan maithunam aṣṭāṅgaṃ pravadanti manīṣiṇaḥ // 32

[176]na dhyātavyaṃ[177] na vaktavyaṃ[178] na śrotavyaṃ[179] kadācana[180] /
etaiḥ [181]sarvaiḥ susampanno yatir bhavati netaraḥ[182] // 33

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165. **J K** *whole verse omitted.*
166. **A** tridaṇḍavyapadeśena; **D E** triveṇuvyapadeśena; **H** tridaṃḍaliṃgam āśritya; **M S U** tri-daṇḍavyapadeśena.
167. **A D E H L** dvijāḥ; **B C G** janāḥ.
168. **A B C D E G H K L M S U** yo hi.
169. **C** vratī.
170. **A** na tridaṇḍī gṛhī hi saḥ; **C** tridaṇḍī na sa ucyate; **D E** tridaṇḍī sahitīti ca; **F** na tridaṇḍo hi sa smṛtaḥ; **L** nāsau tridaṇḍam arhati.
171. **A B C D E G H J K** *whole verse omitted.*
172. **F** rakṣaṇaṃ; **L** lakṣaṇaṃ.
173. **L** keliṃ.
174. **A B C D E G H J K** *whole verse omitted.*
175. **F** kriyānirvṛtir.
176. **J K** *whole verse omitted.*
177. **A B C D E F G H L** nādhetavyaṃ.
178. **G** gantavyaṃ; **H** kartavyaṃ.
179. **M S U** kartavyaṃ.
180. **A** kadācana; **F L** kathaṃcana; **H** na kaṃcana.
181. **A C L** sarvai suniṣpanno; **B** sarvais tu saṃpanno; **D E** sarvasu niṣpanno; **G** sarvais tu saṃpanno; **H** sarvaiḥ suniṣṭantaiḥ.
182. **H** nānyathā.

[183]pārivrājyaṃ gṛhītvā[184] ca[185] [186]yas tv adharmeṇa tiṣṭhati /
[187]śvapadenāṅkayitvā taṃ[188] [189]rājā śīghraṃ pravāsayet // 34

[190]eko bhikṣur[191] yathoktas[192] tu [193]dvau caiva mithunaṃ smṛtam[194] /
trayo[195] [196]grāmas tathā khyāta ūrdhvan tu[197] [198]nagarāyate // 35

[199]nagaraṃ[200] hi[201] na kartavyaṃ [202]grāmo vā mithunam[203] tathā /
etat trayaṃ [204]prakurvāṇaḥ svadharmāc [205]cyavate yatiḥ // 36

[206]rājavārtā tathā teṣām[207] [208]bhikṣāvārttā parasparam /
snehapaiśunyamātsaryam [209]sannikarṣān na saṃśayaḥ // 37

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183. **J K** *whole verse omitted.*
184. **H** parivrajyānyahitvā.
185. **A B C D E F G H L** tu.
186. **A C D E** yaḥ svadharmeṇa tiṣṭhati; **B F G** yaḥ svadharme na tiṣṭhati; **H** yaḥ sve dharme na tiṣṭhati; **M S U** yo dharme nāvatiṣṭhate.
187. **A** śvapadenāṃkuśātvā; **D E** svapayenāpayed rājā.
188. **A** tu; **G** tāṃ.
189. **D E** rāṣṭrāc chīghraṃ.
190. **F** *first half omitted;* **J K** *whole verse omitted.*
191. **D E** yebhir yantu.
192. **L** yathoktaṃ.
193. **B C G** dvau bhikṣū; **H** dve caiva.
194. **A D E** tathā.
195. **L** tribhir.
196. **A** grāmaḥ samākhyātaḥ; **B G** grāmasamākhyāta; **C** grāmaḥ samākhyāto; **D E** grāmaṃ samākhyātaṃ; **H** grāmāḥ samākhyātāḥ; **L** grāmasamākhyā tu.
197. **A D E H** hi.
198. **L** nagarāyataḥ.
199. **J K** *whole verse omitted;* **H** *whole verse as:* na mithunaṃ hi kartavyaṃ grāmo vā nagaraṃ tathā.
200. **D E** nagare.
201. **A** *omitted.*
202. **D E** grāmo 'pi; **L** grāmaś ca.
203. **D E** nagaraṃ.
204. **F** tu.
205. **H** pracyavanti te.
206. **A J K** *whole verse omitted.*
207. **D E** rājavārtā hi teṣāṃ tu; **F H L M S U** rājavārttādi teṣān tu.
208. **H** bhikṣur vārtā.
209. **F G M S U** sannikarṣād asaṃśayam.

[210]lābhapūjānimittam[211] hi[212] vyākhyānam [213]śiṣyasaṅgrahaḥ /
ete[214] cānye ca bahavaḥ [215]prapañcāḥ kutapasvinām // 38

[216]dhyānaṃ śaucaṃ tathā bhikṣā nityam ekāntaśīlatā /
bhikṣoś catvāri karmāṇi pañcamo[217] nopapadyate // 39

[218]tapojapaiḥ[219] [220]kṛśībhūto [221]vyādhito 'vasathāvahaḥ /
vṛddho[222] [223]grahagṛhītaś ca [224]yaś cānyo vikalendriyaḥ // 40

[225]nīrujaś ca yuvā caiva bhikṣur [226]nāvasathāvahaḥ /
sa[227] dūṣayati tat sthānaṃ [228]budhān pīḍayatīti ca // 41

[229]nīrujaś ca yuvā caiva brahmacaryād vinaśyati /
brahmacaryād [230]vinaṣṭas tu [231]kulaṃ gotrañ ca nāśayet // 42

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210. **A J K** *whole verse omitted.*
211. **D E** nābhipūjārabhihitaṃ; **H** lābhapūrvanimittaṃ.
212. **C G H** tu; **D E** *omitted.*
213. **D E** śatrusannidhau.
214. **E** iti.
215. **D E F H** prapañcās tu tapasvināṃ.
216. **J K** *whole verse omitted.*
217. **B C D E G H L** pañcamaḥ.
218. **J K** *whole verse omitted.*
219. **A** tapo japaḥ; **F** tapobhir ye; **J** japais taptaiḥ; **L** vratair yajñaiḥ.
220. **A** kṛśīkṛtva; **B C D E G** kṛśībhūtvā.
221. **B C D E G** vyādhitāvasathād bahiḥ; **F** vyādhitāvasathārhataḥ; **H** vyādhito [vā] sadārakaḥ; **L** rāgī cāvasathārhakaḥ.
222. **A B C F G H** vṛddhā; **D E** edhi.
223. **A B C D E G H** grahagṛhītās tu; **F** rogagṛhītāś ca.
224. **A B C D E G H** ye cānye; **F** ye vānye; **L** mattonya-.
225. **A B C D E G J K L** *whole verse omitted.*
226. **F** -sthārhataḥ; **H** -sadārhaḥ.
227. **H** na.
228. **F** vṛddhādīn pīḍayaty api; **H** prathaḥ saṃprapīḍayet.
229. **A D E H J K** *whole verse omitted.*
230. **B C F G** vinaṣṭaś ca; **M S U** vinaṣṭe tu.
231. **M S U** kulañ caiva tu.

[232]vasann āvasathe[233] bhikṣur maithunaṃ yadi sevate[234] /
[235]tasyāvasathanāśaḥ syāt kulāny[236] api nikṛntati[237] // 43

[238]āśrame tu[239] yatir yasya[240] muhūrtam api[241] viśramet[242] /
kiṃ tasyānyena dharmeṇa[243] kṛtakṛtyo [244] 'bhijāyate // 44

[245]sañcitaṃ[246] yad gṛhasthena[247] pāpam [248]āmaraṇāntikam /
[249]tat sarvaṃ nāśayet pāpam ekarātroṣito yatiḥ // 45

[250]dhyānayogapariśrāntaṃ[251] yas tu bhojayate yatim[252] /
nikhilaṃ bhojitaṃ tena [253]trailokyaṃ sacarācaram // 46

[254]yasmin deśe vased yogī [255]dhyānayogavicakṣaṇaḥ /
[256]so 'pi deśo bhavet pūtaḥ kiṃ punas tasya bāndhavāḥ // 47

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232. **A D E J K** *whole verse omitted.*
233. **C** yaśasāvasathe; **F** yasya tv āvasathe.
234. **F** sevyate.
235. **F H L M S U** -nāthasya.
236. **F H L M S U** mūlāny.
237. **H** sa kṛntati.
238. **A D E H J** *whole verse omitted.*
239. **B** āśrameṣu; **C** nāśrame tu.
240. **H** yas tu.
241. **H** iva.
242. **L** tiṣṭhati.
243. **H** -ānyena kṛtyena; **L** -karmaṇānyena.
244. **F H** hi jāyate; **L** bhaven naraḥ.
245. **A D E J K** *whole verse omitted.*
246. **S U** sammitaṃ.
247. **H** gṛhasthasya.
248. **F** ātmani ābdikam; **L** cāśubhakarmaṇi.
249. **B C G** nirharaty eva tat sarvaṃ; **H** nirdahaty eva tat sarvaṃ; **M S U** sa nirdahati tat sarvam.
250. **B** anāśrama-; **C** aṣṭāśrama-; **G** apaśrama-.
251. **G** pariśrānte.
252. **A D E J K** *whole verse omitted.*
253. **H** ity evaṃ.
254. **A D E H J K L** *whole verse omitted.*
255. **C G** dhyāyī yoga-.
256. **G** so 'bhi.

[257]dvaitaṃ [258]caiva tathādvaitaṃ dvaitādvaitaṃ tathaiva ca /
na dvaitaṃ nāpi cādvaitam ity etat pāramārthikam // 48

[259]nāhaṃ [260]naivānyasambandho brahmabhāvena bhāvitaḥ /
īdṛśyāyām avasthāyāṃ[261] avāpyaṃ[262] paramaṃ padam // 49

[263]dvaitapakṣāḥ[264] samākhyāto[265] [266]ye 'dvaite tu vyavasthitāḥ /
advaitināṃ pravakṣyāmi yathā śāstrasya[267] niścayaḥ[268] // 50

[269]atrātmavyatirekeṇa dvitīyaṃ [270]naiva paśyati[271] /
ataḥ[272] śāstrāṇyadhīyante śrūyante [273]granthavistarāt // 51

[274]dakṣaśāstre purā[275] proktam [276]āśramapratipādanam /
adhīyante tu ye viprās te yānty amaralokatām // 52

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257. **A D E J K** *whole verse omitted;* **F** *first half omitted.*
258. **H** dvaitaṃ caitat; **B C G** advaitaṃ ca.
259. **A D E H J K L** *whole verse omitted.*
260. **B C G** dvaitaṃ ca sambandho; **F** naiva tu sambandho.
261. **F** tv avasthāyāṃ.
262. **B C F G** avāptaṃ.
263. **A D E J K** *whole verse omitted;* **F** *omitted after:* ye.
264. **B C F G H L** dvaitapakṣaḥ; **M** dvaitapakṣe.
265. **M** samasthā.
266. **B G** dvaitaṃ ye 'pi samāśritāḥ; **C** dvaipakṣe 'pi samāśritāḥ; **H** yad dvaite tu vyavasthitaḥ; **L** yaṃ dvaitaṃ samavasthitam.
267. **F H M S U** dharmaḥ; **L** dharmasya.
268. **F M S U** suniścitaḥ; **H** suniścitaṃ.
269. **M S U** tatr-.
270. **H M S U** yadi.
271. **A D E F J K L** *whole verse omitted.*
272. **H** tat tac-; **M S U** tataḥ.
273. **G H** granthavistarāḥ; **M S U** granthasañcayāḥ.
274. **A B C D E F G H J K** *whole verse omitted.*
275. **L** dakṣe śāstre purā; **M S U** dakṣaśāstraṃ yathā.
276. **M S U** aśeṣāśramam uttamam.

[277]ya idaṃ paṭhate bhaktyā śṛṇuyād vāpi mānavaḥ[278] /
[279]sa putrapautrapaśumān [280]kīrtiñ ca samavāpnuyāt // 53

[281]śrāvayitvā tv idaṃ śāstraṃ śrāddhakāle [282]dvijottamaḥ /
akṣayaṃ bhavati śrāddhaṃ [283]pitṛbhyaś copajāyate // 54

[284]iti dākṣe dharmaśāstre saptamo 'dhyāyaḥ

[285]samāptā ceyaṃ dakṣasaṃhitā //

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277. **A C D E F H I J K** *whole verse omitted.*
278. **B** ya idaṃ ca paṭhet śāstraṃ viprebhyaś ca prayacchati; **G** ya idaṃ paṭhate śāstraṃ viprebhyaś ca prayacchati; **L** ya idaṃ paṭhate bhaktyā śṛṇuyād yo 'timānavaḥ; **M S U** idaṃ tu yaḥ paṭhed bhaktyā śṛṇuyād adhamo 'pi vā.
279. **B G** sarvapāpaviśuddhātmā brahmaloke mahīyate.
280. **L** kīrttanaṃ samavāpnuyāt.
281. **A B C D E F G H J K** *whole verse omitted.*
282. **M S U** 'pi vā dvijaḥ.
283. **L** pitṛbhya upatiṣṭhate.
284. **A B C D E F G H J K** *colophon omitted.*
285. **A** iti dakṣasmṛtiḥ / oṃ / śubhaṃ bhavatu / lekhakapāṭhakayoś ca maṅgalam astu.

CHAPTER ONE

Salutation to Lord Gaṇeśa.

There was a king named Dakṣa. He had the knowledge of the essence of all scriptures. He was the best among those having knowledge of the *Vedas* and profoundly learned in all lores. 1

Dakṣa has composed this treatise for the benefit of the celibate, the householder, the forest-dweller and the ascetic. 2

One is an infant from birth till the age of eight years and is to be treated as a foetus expressing oneself just by gestures. 3

During this period (of infancy) until one is initiated there is no harm in what he eats or does not eat, what he drinks, what he speaks or does not speak or (even if) he tells lies. 4

There is harm in perfoming prohibited acts only in the case of the initiated. One lacks manners till one becomes sixteen years old. 5

So long as one studies the *Vedas* and observes the rules laid down therein, one is known as a celibate (*brahmacārin*). One becomes an initiated householder after one's course of holy study is over. 6

In the scriptures two categories of celibate have been enumerated by the wise: one is that who wishes to pass on to the state of a householder and the other is one who continues with his spiritual preceptor and vows lifelong abstinence and chastity. 7

One who, after living as a householder, takes up to celibacy again and does not spend his life as a forest-dweller or an ascetic, is deprived of (the efficacies of) all orders of one's life. 8

A twice-born should not remain without an order of life even for a moment. Living without any order of life he has to perform expiation. 9

One, who is deprived of an order of life, does not get the fruits of muttering prayers, performing sacrifices, giving away alms and self-study even if one is engaged in them and practises them. 10

There is a direct order, not a reverse one of the three (orders, i.e. the householder, the anchorite and the ascetic). There is no greater sinner than one who enters into them in their reverse order. 11

A celibate is identified by a girdle, an antelope skin and a staff; a householder by sacrifices to gods etc. and an anchorite by the (enlarged) nails and hair. 12

An ascetic is identified by the three staffs (tied together so as to form one). Thus the identity of all the orders is separate. One who does not bear these signs is just an atoner and not one belonging to a particular order. 13

Whatever has been said (about the different orders of life) has been said in accordance with the duties (of these orders). Dakṣa himself has narrated (all this) for the benefit of the twice-born. 14

Thus ends Chapter One of the code of laws laid down by Dakṣa.

CHAPTER TWO

(Now) I shall narrate for the benefit of the twice-borns all that which has to be performed by them after getting up every morning. 1

Becoming free from his routine duties, which are desired but not despisable, a *brāhmaṇa* should not sit at leisure from sunrise till sunset. 2

A twice-born who performs duties of others giving up his own, either out of ignorance or out of greed, falls (from his position) on account of this. 3

Here is described separately his duty in the first, second, third, fourth, fifth, sixth, seventh and eighth part of a day. I shall also discuss in detail what is his duty in these parts. 4-5.

At the break of dawn one should perform purification according to the rules. Then one should take bath preceded by the cleansing of the teeth. 6

The body having the nine outlets and being very dirty oozes out (impurities) day and night. It becomes pure by the morning bath. 7

The organs get wet and perspire during sleep. At that time the higher and the lower limbs become equally impure. 8

A person getting up from sleep is full of saliva and sweat. He should not perform any act such as muttering prayers, offering sacrifices and the like without taking a bath. 9

A *brāhmaṇa*, who always performs morning ablutions after getting up in the morning, gets rid of the sin incurred in all the births within three years. 10

The bath taken everyday at the break of the day when the sun has risen and there is twilight is equal to an offering for Prajāpati and it is the destroyer of all the sins. 11

The morning ablution is highly spoken of, because it produces fruits - seen and unseen. One who performs morning ablutions becomes pure and is fit for all deeds like muttering prayers, etc. 12

Immediately after bathing, is prescribed sipping of water. In this manner one who has sipped water attains the purity. 13

After washing the feet and the hands one should sip thrice the water seeing it (carefully) and one should cleanse the mouth washing it twice with the root of the thumb. 14

First one should sip the water thrice, then one should rinse the mouth and then one should sprinkle water on the feet. Thus (all the) limbs should be rinsed. 15

Then one should touch the nose with the thumb and the index finger and one should touch the eyes and the ears again and again with the thumb and the ring-finger. 16

One should touch the navel with the little finger and the thumb, the heart with the palm, lastly the head with all (the fingers) and one should touch the arms with the forehand. 17

One, especially a *brāhmaṇa*, who does not perform morning, noon and evening prayers, is (like) a downcaste during his life and takes birth as a dog after his death. 18

One, who does not offer the morning, the noon and the evening prayers, is impure and unfit for all (sorts) of duties. If such a one performs some other act, even that is not fruitful for him. 19

Self-sacrifice is performed at the end of the morning, the noon and the evening prayers. The result produced by the self-sacrifice is not produced by any other means. 20

A sacrifice performed by one of these – a priest, a son, a preceptor, a brother, a sister's son and a son-in-law – is deemed as a self-sacrifice. 21

Thereafter, performing the duties towards the gods one should look at the auspicious (things). The duties towards the gods should be performed in the forenoon, those for men in the noon and those for the manes in the afternoon. These acts should be done by all means. 22

A sacrifical act to be performed in the forenoon, if performed in the evening, does not bear any fruit like copulation with a barren woman. 23

All this should be performed in the first part of the day; in the second part of the day should be done the practice of the *Vedas*. 24

Practice of the *Vedas* is called the best austerity for the *brāhmaṇas*. The

one who practises it with the six auxiliary sciences is known as having performed a sacrifice for the Brahman (*brahmayajña*). 25

Practice of the *Vedas* is five-fold: first is acceptance of the *Vedas*, followed by their contemplation, their practice, their muttering and their passing over to the disciples. 26

This period (of the second part of the day) is said to be (fit) for the offerings of the fire-sticks, the flowers, the *kuśa* grass etc. The welfare of those who are to be nourished and protected is taken care of in the third part (of the day). 27

Those who are to be looked after include the mother, the father, the preceptor, the wife, the subjects, the distressed, the dependents and the guest who has arrived (without prior notice). 28

Those who are to be nourished and protected include an acquaintance, a kinsman, an injured, an orphan, a dependent and the others who are poor. 29

Maintenance of those who are to be nourished and protected is commended as the means of (attaining) heaven and torturing this class is sure to lead to hell. Therefore, this class is to be maintained by all means. 30

The food, specially efficacious for all beings, should be prepared and offered to the learned; otherwise (failing to do so) one goes to hell. 31

Only that one lives, on whom live a large number of beings. Human beings who fill only their own bellies are (in fact) dead, even if they are (physically) alive. 32

Someone lives for many (others), others live for their (own) family and there is one who lives for oneself, but he cannot be afflicted as he is afflicted with his own stomach. 33

One desirous of his well-being should give (alms) to the poor, the orphans and the important ones; those who do not give alms, live on the fate of others. 34

The real wealth is that which is given to important ones and which is given away in sacrifices; the rest (of the riches) are hoared for others. 35

In the fourth part (of the day) one should bring the clay for bathing, the sesamum, the flowers, the *kuśa* grass etc. and should bathe in the natural water. 36

The bath is said to be of three types - the compulsory, the one performed for a particular purpose and the one performed when desired. Amongst these the compulsory one is again divided into three. 37

The varieties of a bath are called these - the one which wipes out the filth, the one done inside the water with mutterings of sacred formulae and the twilight (evening) bath performed with both of these. 38

A bath in the water, restraining and releasing the breath, worshipping the gods and muttering the verses is sacred to the deity Savitṛ. 39

(A Gāyatrī is that) the deity of which is Savitṛ, the mouth is the fire; which consists of three feet; the seer of which is Viśvāmitra and the metre is Gāyatrī. 40

In the fifth part (of the day) is prescribed the giving away, according to merit, the portions (of sacrifices) to the gods, the manes, the human beings and the insects. 41

As the gods, human beings and animals live on a householder every day, so the order of a householder is the best of all the orders. 42

The order of a householder is called the origin of all the three orders (i.e. the student, the forest-dweller and the ascetic). Any decline in this (order of a householder) causes decline in all the three orders also. 43

A trunk lives on the roots, on the trunk depend the branches and the foliage. It is on the destruction of the root alone that the whole (tree) is destroyed. 44

Therefore, a householder is to be protected by all means. He (householder) is always to be revered and respected by a king and all the other three (i.e. by the *brāhmaṇas*, the *vaiśyas* and the *śūdras*). 45

Also a householder is one who acts (as such), it is not by a house (only) that a householder is called as such, nor also by his sons and wife, if he is without his duties as such. 46

One, who does not take a bath, nor does perform a sacrifice, nor does mutter (sacred *formulae*), nor does give charity, becomes indebted to gods etc., and enters into the hell. 47

Only one eats the food, the other one is eaten by the food (itself). Only he who partakes food with others is not eaten by it. 48

The religious householder is one who is always in the habit of partaking (his belonging) with others, who has forbearance, who is pious and devoted to the gods and guests. 49

He who is possessed of the qualities of compassion, modesty, forbearance, faith, wisdom, concentration of mind and gratefulness is called the best among the householders. 50

A householder should partake his (wealth) with others and should enjoy the remnant. After enjoying it with pleasure he makes the eatable perfect. 51

The sixth and seventh (part of the day) should be spent in (studying) history (*itihāsa, purāṇas* etc.) and the eighth part (of the day) should be spent in the wordly affairs. Thereafter one should perform the evening prayers. 52

After performing a sacrifice, taking light meal and finishing the domestic affairs, one should do a little self-study. 53

The later two parts of the night should be spent in practising the *Vedas* and the (last) two parts (of the night) be spent in sleep - thus one attains final emancipation. 54

The acts performed with a particular purpose and the desired acts are to be performed as and when they occur; there is no (specific) time prescribed for them. 55

Acting in this world one disappears therein; therefore, one desirous of happiness should perform his duties by all means. 56

Everywhere in the two middle parts (of the day) a *brāhmaṇa* eating the remnants of the oblations and taking sleep does not fail (in his aim). 57

Thus ends Chapter Two of the code of laws laid down by Dakṣa.

CHAPTER THREE

A householder has nine (things like) ambrosia, nine (like) wealth; he has nine (good) deeds and nine bad deeds. 1

His other nine (deeds) are hidden and nine are open; other nine are fruitful and the other nine are fruitless. 2

The other nine (things) are never to be given. Nine groups of nine (things) are (means) for the progress of a householder. 3

I shall tell sweet thing (to be partaken with) on arrival of an important person in the house. One should (at least) offer him these four things, such as (respectful) attention, (affectionate) sight, (pleasant) face and gentle speech. 4

(The host) should (at least) get up (saying) « come here », he should start the conversation with pleasantries, he should be respectful and should follow the guest. One should (at least) do these act with effort. 5

He should also give (the guest) some other things such as the ground, the water, the grass, something to cleanse the feet, the unguents, the seat and the bed. 6

According to one's capacity one should offer him a little food, because no one should be allowed to stay in one's house without taking food. One should offer a beggar (at least) earth and water because they are always (available) in the house. 7

One should perform according to one's capacity the evening bath, muttering (of sacred formulae), sacrifice, self-study, god-worship, and offering made to Viśvadevās, hospitality and water. 8

One should also partake (these things) with gods, manes, human beings, paupers, orphans, devouts, parents and teachers according to their capacity. 9

These nine are the good deeds; also nine are the bad deeds such as lies, sharing bed with other's wife, eating what should not be eaten. 10

Going where one should not go, drinking which one should not drink, committing theft, killing, doing the deeds which are not prescribed in the

Vedas and non-performance of duties towards a friend. These nine are the evil deeds which should always be avoided. These nine are to be concealed with all efforts - (one's) age, wealth, weakness in the family, incantations, cohabitation, medicine, penances, charity and insult. 11-13ab

These nine things are always to be made public by the householders - belongings of necessary things, paying off the loan, charity, study, sale, giving away the daughter, setting free a bull and despisable sin committed in private. 13cd-14.

That, whatever is given away to the parents, the preceptor, the friend, the modest, the benefactors, the poor, the orphan and the important ones, bears fruits. 15

Anything given to the cunning, the panegyrist, the wrestler, the incompetent, physician, the rogue, the knave, the flatterer, the bard and the thief goes waste. 16

These nine things should never be given away, not even in distress – which is ordinarily begged, a trust (made by someone), a pledge, a wife, a friend, wealth, a deposit inherited by succession and which is everything in the family. The foolish person who parts with them has to repent. 17-18

The Goddess of wealth (Śrī) does not forsake in this world as also in the next one a person who has knowledge of the (aforesaid) nine groups of nine and who is practical. 19

One desirous of happiness should see others as one's ownself. Happiness and misery, whether one's own or those of anyone else, are alike. 20

Whatever pleasure or pain is caused to others that deed (good or bad) is caused to (the doer) himself later on again. 21

Without pain where is the wealth, without wealth where is an action, without the action where is a duty and without the duty where is happiness? 22

Every ones pines for happiness, which results from the duty. Hence, the duty must always be performed by all the classes with (full) effort. 23

One should do whatever is useful in the next world with the wealth (earned) by just means. The charity should be given according to (the prescribed) laws to the deserving with virtues at a (proper) time. 24

In charity as well as in injury (to anyone) the result is respectively equal, double, thousand-fold and unlimited. 25

The result is equal to the charity given to a non-*brāhmaṇa*; double, if given to one who is a *brāhmaṇa* in name; thousand-fold, if given to a preceptor and unlimited, if given to a (*brāhmaṇa*) profoundly learned in the *Vedas*. 26

In case of the charity given without (prescribed) law and to a non-deserving, not only which is given but the rest of it (which one possesses) also is ruined. 27

One should make a search of one who begs for the alleviation of the misery or for (the benefit of) his family and should give him (according to his capacity). This is the rule with regard to all (types of) charities. 28

The virtues of one who makes an orphan established by the sacred rites like marriage, etc. are innumerable. 29

A person does not acquire that virtue either by offering an oblation to fire, or by a sacrificial rite extending over several days (in spring) which he acquires by making a *brāhmaṇa* established (on a firm footing). 30

One who desires immortality should give to a virtuous whatever is dear to him in the world and whatever is dear to him in home. 31

Thus ends Chapter Three of the code of laws laid down by Dakṣa.

CHAPTER FOUR

The household of a person depends on his wife, if she is according to him own choice. No other period of life equals the one of the householder, if he has an obedient wife, because by her he can attain the fruits of the triad of human life, i.e. the duty, the prosperity and (the desire of) sensual enjoyments. 1

(A wife who) lives according to freedom of her will and who is not checked on account of (excessive) love, becomes out of control later on as an ignored ailment. 2

A wife who is favourable, having pleasing speech, skilled, chaste, sweet-tongued, self-concealing and true to her husband is a divine being and not a human being. 3

For one who has a favourable with the heaven is verily here (on this earth); but for one having wife who is not favourable, this (world) is undoubtedly (like) hell. 4

This mutual affection (between husband and wife) is rarely to be found even in the heaven where one (of the couple) is attached and the one is indifferent; what is more miserable than this (state of affairs)? 5

Living in a household leads to happiness; this happiness depends on the wife. She is the (real) wife who is modest, who can read the mind (of her husband) and who is obedient. 6

The other one (wife) who is always depressed is miserable; there is mutual divergence of thoughts (between such a wife and her husband), particularly of a husband having two wives. 7

A woman is like a leech, because she always exploits a man by the ornaments, clothes, food and even by his well-being. 8

A leech desirous of the blood takes away only it; whereas a woman (takes away) the wealth, the mind, the flesh, the semen and the happiness. 9

A woman is afraid in her childhood, she is licentious in her youth and she cares a fig for her body in her old age. 10

The wife having the virtues of being favourable, ever-happy, skilled, chaste and loyal to her husband is, no doubt, the goddess of wealth. 11

One who is always happy, who is conscious of her position and prestige and who is affectionate towards her husband is the wife (in the real sense of the term), the else one is (just like) old age. 12

It is one, whose disciple, wife, child, brother, friend attendent and dependent are modest, that attains glory in the world. 13

The first (that is affectionate) is the (real) wife, the other one is just to increase the licentiousness. She (the latter one) is only pleasing to see and no virtue is born out of her. 14

If a wife is without any blemishes she is called as religiously (acquired) one, if she is full of blemishes there is no harm in accepting another virtuous woman as a wife. 15

One who divorces a virtuous and a modest wife in her youth, attains womanhood and widowhood (in his next life) after her death. 16

One who disrespects her husband in this world, even, if he is a pauper, sickly and foolish, is born in the next birth as a bitch, a female eagle and a female swine. 17

A lady who, on the death of her husband, enters into the fire (of her husband's pyre), becomes worthy of worship in the heaven like Arundhatī. 18

As a snakecharmer per force takes a snake out of his hole, so she rescues her husband and remains happy only with him. 19

The children born of the outcaste, those relapsed into the old (bad) way of life, wandering mendicants, and ascetics should be lodged alongwith the outcastes. 20

Thus ends Chapter Four of the code of laws laid down by Dakṣa.

CHAPTER FIVE

Description has been made of purity and impurity, which (respectively) are to be accepted or rejected by the wise. Desiring the well-being (of the mankind), I shall narrate a bit of the specialities of both of them. 1

One should always make efforts for the purity, because purity is said to be the root of a twice-born. All the actions of one without purity and (good) conduct become futile. 2

Purity is said to be of two types - external and internal. The one with earth and water is external and the one of the mind is internal. 3

External purity is superior to impurity, internal purity is superior (even) to that (external one). Pure is one who is pure in both; none else is pure. 4

The clay should be applied once to the penis, thrice to the anus, ten times to the left hand, seven times to both (the hands) and thrice to the feet. 5

Purity of a householder has been narrated, now it is narrated in a sequence in respect of the other three (orders of life). Double of that for the householder, triple of that for the third order and the four times (of the householder) for one belonging to the fourth order. 6

The first (type of) clay is called that which is half a handful; the second and the third are said to be half of it. 7

The same measure is in (relation to) the penis also. By this is purified the one belonging to the three orders (of a householder, an anchorite and an ascetic). This is the purification for the householder. That of the celibates is double of this. 8

Three times of this for the forest-dwellers and four times (of this) for the anchorites. If the clay is not available, the water may be used in the equal measure. 9

The purification may be done by the clay and the water. (In this way) there is neither difficulty nor expenses. Now is described the one who is weak in purity. 10

Different is the purification for day (time), it is different for the night, yet

in the misery is prescribed a different and different one in happiness. 11

Half of the purification required for the day is required for the night, half of this is prescribed during illness and even half of it is (required) during a journey. 12

One desirous of purification should not observe the purification more than what is required. One who does more (purification) than the prescribed is liable to perform expiation. 13

Thus ends Chapter Five of the code of laws laid down by Dakṣa.

CHAPTER SIX

(Now) I shall describe the impurity caused by birth and death. The third (type of impurity) is throughout the life. They are (described) in proper order. 1

There is immediate purification, one (lasting) for one day, two days, three days, and four days; it is also (lasting) for ten days, for a fortnight and for a month. 2

The other (type of purification) lasts till death. The impurity caused by a child-birth lasts for ten fortnights. I shall enumerate them in detail in their order. 3

One who knows thoroughly the *Vedas*, their meaning and also their auxiliaries, their usage and their secret is not afflicted with the impurities. 4

Immediate purity is ordained in respect of the kings, the priests, the initiated ones, the children, those (living) in countries other than their own, those observing penance and those performing sacrifices. 5

A *brāhmaṇa* who has (his own) fire and the *Veda* is purified within a day, one who does not have (his own fire and the *Veda*) and who is even worse (is purified) within two, three, four days. 6

A *brāhmaṇa* is purified within ten days, a king within twelve days, a *vaiśya* within fifteen days and a *śūdra* is purified within a month. 7

For all such persons who take food without taking a bath, without performing a sacrifice, without giving away (charity) and for others like them the impurity is for the (whole) life. 8

It is particularly so for one who is always ill, a miser, an indebted, one who does not perform one's duties, and particularly for one who is henpecked. 9

The impurity of one whose mind is afflicted with evil deeds, who always depends on others and who does not have either faith or renunciation, lasts till one is reduced to ashes (after death). 10

Either there is no impurity (at all) or there is life-long impurity - thus the

impurity has been described according to its respective qualities. 11

Those who have attained impurity on account of child-birth and death become pure by purifying the impurity caused by (another) death. 12

A *brāhmaṇa* conscious of his duties becomes completely pure in ten days and his right to give charity and to receive it, to perform sacrifices and self-study comes back to him. 13

One should give the charity according to rules, because it absolves one of the inauspicious. One who dies after (some) death (in the family) takes birth by the end of the impurity. 14

Thus one performing combined purification is absolved of (all) the previous impurities. Under both these conditions (of impurity caused by child-birth or death) the food of (an impure) family should not be taken for ten days. 15

The twice-born should collect the ashes (of the dead) on the fourth day (of the death of a person). After collection of the ashes is performed the purification of the body. 16

If women have only one husband in the direct order of their caste, then the impurity caused by birth lasts for ten days, six days, three days (or only for) one day. 17

There is no (influence of) impurity caused by birth or death in the event of a sacrifice, marriage, natural event and throwing oblations in the fire. 18

All these impurities have been described for the normal times. No impurity is caused to one even during the impure periods if one is in distress. 19

Thus ends Chapter Six of the code of laws laid down by Dakṣa.

CHAPTER SEVEN

I am talking about the Yoga to one who has conquered the world, who has conquered himself and who has conquered the objects of senses. 1

There are six ingredients of Yoga: inhaling and exhaling of air, meditation, restraining the organs, retentive memory, logic and perfect absorption of thought with the supreme spirit. 2

The concentration of mind (Yoga) is not accomplished by anyone by dwelling in a forest, nor by studying a number of texts, nor by penances, nor by sacrifices and nor by austerities. 3

The Yoga is not attained by sitting in a lotus-like posture (*padmāsana*), nor by concentrating on the tip of the nose, nor by excessive learning of the scriptures and never by purification. 4

The Yoga is not attained either by (observing) silence, by incantations or by jugglery, nor by numerous good deeds, and the Yoga is not atttained (also) by one leading a wordly life. 5

The Yoga of the Yogins is attained by perseverance, practice, concentrating on it again and again and by complete indifference to the worldly objects. 6

The Yoga is attained by the entertainment of self-thought, by purification, by playing and by considering all the beings as equal and not by any other means. 7

(The Yoga is accomplished by) one who is always attached to one's ownself, who enjoys in one's ownself, who is happy within one's ownself and one who is absorbed in one's ownself. 8

The Yoga is attained only by one who is happy with himself, satisfied, not of fickle mind, and by one who is always satisfied. 9

One should be engrossed in Yoga even while asleep and more so when one is awake. One with such a disposition is considered to be the best and the supreme among those having knowledge of the Brahman. 10

One who does not see anything else than his ownself and who has become one with the supreme being (accomplishes Yoga); this is the opinion of Dakṣa. 11

Anyone, whose mind is attached to the (worldly) objects, does not attain Yoga. Hence a Yogin should forsake the attachment with the objects by all efforts. 12

Some verily claim that Yoga is the union of the objects with the sense-organs. By such scholars is mistaken the non-duty as duty. 13

Others (claim) that the Yoga is the union of the mind with the soul. Those with uncontrolled mind are only deprived of the Yoga. 14

He, who makes his mind free from (all sorts of) acitivities and becomes free by making himself one with the supreme soul, is called to have accomplished Yoga. 15

Impurity, ignorance, confusion, shame, doubt etc. of the mind are called the actvities. One should control them by overpowering them. 16

By all the five uncouth families (i.e. the sense-organs) the supreme sixth (the mind) can never be conquered (even) by the gods, demons and human beings. 17

He, who takes over the empires of others by capturing them per force, is not called brave. The wise call brave one who has conquered one's sense-organs. 18

One should turn all the senses spreading outside towards one's self. All the senses and the mind should be united to one's ownself. 19

Free from all feeling one should unite the soul with the Brahman. It is (only) this which is meditation, which is Yoga, all the rest is elaborating the text. 20

The mind becomes steady by giving up the objects (of senses) and enjoyments. Complete absorption of thought into the supreme spirit (*samādhi*) is known as a form of the power of the self. 21

The result of all the four (sense-organs except the mind) is not everlasting, but the result of the union of the two (the mind and the intellect) is immortal, steady and never-ending. 22

It is contradiction to say that there exists one which (in fact) does not exist in the world (at all); (but) if one is told like this one does not take it to one's heart. 23

That supreme being is to be perceived by one's ownself like (the enjoyment of) the copulation by the lady. One who is not completely absorbed into the thought of the supreme being does not perceive it like the enjoyment of the copulation by an unmarried girl. A jar is not seen by one blind by birth. 24

That everlasting supreme Brahman is perceived by one who always practises it. It cannot be pointed at, minute as it is. 25

The wise consider an ornament a burden and unguent as filth, but a woman and a fool consider it too much. 26

Even the gods in whom abound the goldy qualities of purity (regarded as the highest of the three qualities) are captivated by the objects of senses. Then what to say in this respect of the human beings having the inferior qualities in them. 27

Therefore, only one who has become pure of the impurity (of mind) can hold a staff (signifying renunciation), because the other one overwhelmed with the objects of senses cannot (hold that staff). 28

As the water tossed by the wind does not become calm even for a moment on account of the ripples, so is the mind (ever unsteady). Therefore, one should not have faith in it. 29

There are many persons who live with the name three-staffed (*tridaṇḍin*), but one who has no knowledge of the Brahman is not entitled to the three staffs. 30

One should always protect celibacy. Different (from celibacy) is the sexual union. It is of eight types: remembering, talking about, joking, seeing, conversing in privacy, determination (for sexual union), making efforts (for it) and actual performing (of sexual union). Thus is described by the wise the sexual union of eight types. 31-32

It is none else than an ascetic who never thinks, never talks and never hears (about the sex). 33

The king should banish one after putting on one's body the sign of a paw of a dog who, having accepted the way of a life of a recluse, conducts himself in an unrighteous manner. 34

One recluse is (called) as such, two are called a couple, three are called a village and more than that (make) a town. 35

The recluse should neither form a town, nor a village and nor (even) a couple, because a recluse forming these three fails in his duty. 36

No doubt that (a recluse) should not talk about the king, nor about mutual alms, nor about love, back-biting, malice and nor about relationships. 37

Collection of disciplines has been prescribed only for the benefit of (help in) worship, otherwise these (disciples) and many (more) are just like a crowd for bad mendicants. 38

A mendicant has only four duties – meditation, purity, begging (alms) and always living alone – and there is no fifth duty for him. 39

One who has become weak with (performing) penances, muttering (religious *formulae*), one who is sick, one who is running a school (*maṭha*), an old one, one afflicted with the (bad) stars, the one having impaired sense-organs, one free from ailments, young and beggar, one without a dwelling-place spoils the place (where he lives) and torments the wise. 40-41.

One who is healthy and young is ruined with celibacy. (Once) ruined with celibacy, one spoils one's family and one's clan. 42

If a mendicant, living in a school (*maṭha*), indulges in cohabitation, his school is spoilt and spoilt is his family. 43

What with only other religious ceremony, for one in whose house stays a mendicant even for a moment, because such one attains one's object (only by this stay). 44

A sin acquired by a householder and liable to last for his whole life is destroyed by a recluse, if he stays there even only for one night. 45

One, tired of meditation and union (with the supreme self), if feeds a mendicant, enjoys all the three regions including the moveable and the immoveable ones. 46

Even the country where lives a mendicant (*yogin*) proficient in performing meditation and concentration of thoughts becomes pious; then what to say of the kinsmen (of such a mendicant). 47

Duality, non-duality and duality-non-duality, neither duality nor non-duality – this is the highest knowledge. 48

The supreme place is attained in such a state in which overwhelmed with the feeling of the supreme being (Brahman) developes a feeling that « neither am I, nor is there any other relationship ». 49

The opinions of dualists and non-dualists have been described. (Now) I shall narrate those of the non-dualists according to the scriptures. 50

In such a state one does not perceive anyone else than the self. Hence the scriptures are studied and listened to just for increasing the treatises. 51

The description of the (different) schools have already been done in the treatise of Dakṣa. The *brahmaṇas* who study them attain the regions of the immortals. 52

A person who reads it or listens to it devoutly, attains sons, grand-sons, cattle and fame. 53

Oh the best of the twice-borns! one who recites this treatise at the time of offering made to the manes, such one's offering (*śrāddha*) becomes immortal and one becomes dear to one's forefathers. 54

Thus ends Chapter Seven of the code of laws laid down by Dakṣa.

And here ends the treatise of Dakṣa.

APPENDIX A

LONGER FOOTNOTES

Ms. A

Chapter I

BEGINS:

om̤ namo vināyakāya.

AFTER 1 cd:

utpattiḥ pralayaś caiva sthitiḥ saṃhāra eva ca /
etat trayaṃ tathā cānyat sarvam ātmani tiṣṭhati //
ātmany eva tathā cātmā ātmā brahmaṇy avasthitaḥ /
brahmavid brahmabhūyiṣṭho brahma brahmeti sat svayam
tasyecchayā tatam idaṃ jagat sthāvarajaṅgamam /
varṇāśrame narāṇāṃ ca divi devo divādikaṃ //

Chapter II

AFTER 9:

guṇā daśa śnānaparasya sādho
rūpaṃ ca tejaś ca balañ ca śaucam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 32:

sa jīvati guṇā yasya yasya dharmaḥ sa jīvati /

AFTER 33 ab:

guṇadharmamparibhraṣṭo jīvann api na jīvati //

AFTER 36:

mṛttikā saptanadyā valmīkāt mūṣakotkarāt /
antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaskāmais tadā budhaiḥ /
śucideśāc ca saṃgrāhyā mṛttikā snānahetave //
aśvakrānte rathakrānte viṣṇukrānte vasundhare /
mṛttike pratigṛhṇāmi prajayā ca dhanena ca //
uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
mṛttike daha me pāpaṃ yanmayā duḥkṛtaṃ kṛtam //

AFTER 47:

asnātāsī malaṃ bhuṅkte ajāpī pūyaśoṇitam /
ahutvā ca kṛmiṃ bhuṅkte hy adattvāmedhyabhug bhavet //

Chapter III

AFTER 12 ab:

gītanṛtye kṛṣiḥ sevā vāṇijyam lavaṇakriyā /
dyūtakarmāyudhāny ātmapraśaṃsā ca vikarmasu //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasaṃbhavā //
bhartur jīvati yā nārī hy upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcāpāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedajño dvihīno daśabhir dinaiḥ /

Ms. B

Chapter I

BEGINS:

śrigaṇeśāya namaḥ

AFTER 1:

utpatti pralayaś caiva sthitiḥ saṃhāra eva ca /
ātmā cātmani tiṣṭhanti cātmā brahmaṇy avasthitaḥ //

Chapter II

AFTER 9:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucaṃ /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 36:

mṛttikā sapta na gnāyāḥ valmikān mūṣakasthalāt /
antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /
śucer deśāt tu saṃgrāhyā mṛttikā snānahetave //
aśvakrānte rathakrānte viṣṇukrānte vasundhare /
mṛttikā harato pāpaṃ yan mayā pūrvasañcitaṃ //
uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
mṛttike pratigṛhṇāti prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī /
yamunāyāṃ viśeṣeṇa niyato niyatāśanaḥ //
yamāya dharmarājāya mṛtyave cāntakāya ca /
vaivasvatāya kālāya sarvabhūtahitāya ca //
audumbarāya dadhnāya nīlāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya te namaḥ //
ekaikasya tilair miśrān dadyāt trīn aṣṭa vāñjalīn /
yāvaj jīvakṛtaṃ pāpaṃ tat kṣaṇād eva naśyati //

AFTER 47:

asnātvā śamalaṃ bhuṅkte tv ajapī pūyaśoṇitaṃ /
ahutvā ca kṛmiṃ bhuṅkte hy adattvāmedhyam eva ca /
vṛthā taptodakaṃ snānaṃ vṛthā jāpyam avaidikaṃ /
vṛthā ratam aputrasya vṛthā bhuktam asākṣikaṃ //

Chapter III

BEGINS:

devaputramanuṣyāṇāṃ dīnānāṃ ca tapasvināṃ /
gurumātṛpitṛṇāṃ ca savibhāgī vikarmakṛt //

AFTER 2ab:

paiśūnyam anṛtaṃ māyā kāmaḥ krodhas tathāpriyaṃ /
doṣo daṃbhaḥ paradroho vikramāṇīti varjayet //
gītanṛtye kṛṣiḥ sevā vāṇijyam lavaṇakriyā /
dyūtakarmāyudhāny anyāny apraśaṃsā cāpi karma ca //

AFTER 7:

majjanaṃ cārthine deyam etāny api sumāṃ gṛhe /

Chapter IV

AFTER 15:

rūpodāryasamāyuktā viśālakulasambhavā /
bharturjīvati yā nārī hy upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcāḥ pāne daśaikasmin ubhayoḥ saptamṛttikāḥ //

AFTER 6:

etac chaucaṃ dvijātīnāṃ caturthasya caturguṇam /
ardhaṃ śūdre vinirdiśet //

AFTER 9ab:

mṛttikāṇāṃ sahasreṇa ... kuṃbhaśatena ca /
na śudhyanti durātmānau yeṣāṃ bhāvo na nirmalaḥ //

Chapter VI

AFTER 5:

ekāhāc chudhyate vipro yo 'gnidevasamanvitaḥ /
tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ //

AFTER 6ab

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 11:

varṇānām ānulomyena strīṇām eko yadā patiḥ /
daśāhaṣaṣṭhamekāhaḥ prasave sūtakaṃ bhavet //

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamaṃ /

AFTER 18:

na sthiraṃ kṣaṇam apy ekam udakaṃ tu yathormibhiḥ /
vātāhataṃ tathā cityaṃ tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena tridaṇḍīti [na] kathyate //
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvaṃ kaścid upadravaḥ /
vidyā vā [yadi vā] 'vidyā [śaraṇam] tu janārddanaḥ //
kṛtvā paryaṅkabandhaṃ karakamalapuṭe nyasya hṛtsaṃjñadeśe
nāsāgre ṣthāpya dṛṣṭiṃ sthiranibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann oṃkāram ekaṃ sa bhavati sukṛtī yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvi bhuvanam idaṃ maṇḍalaṃ yāti bhitvā //
ya idaṃ ca paṭhec chāstraṃ viprebhyaś ca prayacchati /
sarvapāpaviśuddhātmā brahmaloke mahīyate //
iti śrīdakṣaprajāpatipraṇītaṃ dharmaśāstraṃ samāptaṃ //
dakṣasmṛtiḥ samāptā //

Ms. C

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ / atha dakṣasmṛtiḥ

Chapter II

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnanāśaś ca tapaś ca medhā //
manaḥprasādajananaṃ rūpasaubhāgyavardhanam /
duḥkhaśokāpahaṃ snānaṃ maunadaṃ jñānadaṃ tathā //
āgneyaṃ bhasmanā snānam avagāhyaṃ ca vāruṇam /
āpohiṣṭheti ca brāhmaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu sātapavarṣaṃ tu tat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyaṃbhuvo 'bravīt //
āpaḥsnānaṃ rajaḥsnānaṃ mantrasnānaṃ tathaiva ca /
āpaḥsnānaṃ gṛhasthasya rajomantre tapasvinām //
kaniṣṭhadeśinyaṅguṣṭhamūlāny agraṃ karasya ca /
prajāpatipitṛbrahmadevatīrthāny anukramāt //
dānaṃ pratigraho homo bhojanaṃ balikaṃ tathā /
sāṅguṣṭhaṃ tu sadā kāryaṃ āpatet ta(da)dho 'nyathā //

AFTER 13:

udaka evodakasthasya sthalasthasya sthale śuci /
pādau sthāpyobhayatraivācamyobhayataḥ śuciḥ //

AFTER 36:

mṛttikā sapta na grāhyā valmikān mūṣakasthalāt /
antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /
śucer deśāt tu saṃgrāhyā mṛttikā snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttike hara me pāpaṃ yan mayā pūrvasañcitam //
uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
mṛttike pratigṛhṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdāśi //
yamunāyāṃ viśeṣeṇa niyato niyatāśayaḥ /
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtahitāya ca /
audumbarāya dadhnāya nīlāya parameṣṭhine //
vṛkodarāya citrāya citraguptāya vai namaḥ /
ekaikasya tilair miśrān dadyāt trīn aṣṭa vāñjalīn //
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati /

AFTER 47:

asnātvāśi malaṃ bhuṅkte tvajapī pūyaśoṇi [kam] /
ahutvā ca kṛmiṃ bhuṅkte hy adattvā medhyam eva ca //
vṛthā taptodakaṃ snānaṃ vṛthā jāpyam avaidikam /
vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 48:

atha gṛhastha dharmāḥ /

Chapter III

AFTER 8:

nava karmāṇi kāryāṇi pūrvoktāni maniṣibhiḥ/
kṛtvaiva nava karmāṇi sarvakarmā bhaven naraḥ //

AFTER 12ab:

paiśūnyam anṛtaṃ māyā kāmaḥ krodhas tathāpriyam /
doṣo daṃbhaḥ paradroho vikarmāṇīti varjayet //
gītanṛtte kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā /
dyūtakarmā 'yudhāny ātmapraśaṃsā ca vikarma ca //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasaṃbhavā /
sati bhartari yā nārī hy upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9:

mṛttikānāṃ sahasreṇa udakumbhaśatena ca /
na śudhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu dvihīno daśabhir dinaiḥ /

AFTER 17:

yajñe pravarttamāne tu jāyate mriyate 'pi ca /
pūrvasaṅkalpitārthānāṃ na doṣas tatra vidyate //

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiraṃ kṣaṇam apy ekam udakaṃ ca yathormibhiḥ /
vātāhataṃ tathā cittaṃ tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍīti kathyate /
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate /
vāgdaṇḍo 'tha manodaṇḍaḥ karmadaṇḍaś ca te trayaḥ //
yasyaite tu trayo daṇḍāḥ sa tridaṇḍīti kathyate /

AFTER 51:

yogam abhyasyamānasya dhruvaḥ kaścid upadravaḥ /
vidyā vā yadi vā 'vidyā śaraṇaṃ tu janārdanaḥ //
kṛtvā paryaṅkabandhaṃ karakamalapuṭe nyasya tūtsaṅgadeśe
nāsāgre sthāpya dṛṣṭiṃ sthiranibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann oṃkāram ekaṃ sa bhavati sukṛtī yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvi (bhu)vanam idaṃ maṇḍalaṃ yāti bhitvā
ya idaṃ paṭhate śāstraṃ viprebhyaś [ca] prayacchati /
sarvapāpaviśuddhātmā brahmaloke mahīyate //
iti śrīdakṣaprajāpatipraṇītaṃ dharmaśāstraṃ sampūrṇaṃ samāptam /
saṃ 1835 //

Ms. D

Chapter I

BEGINS:

śrigaṇeśāya namaḥ /

Chapter II

AFTER 29:

kṣāntavadbhiḥ pradātavyam anyathā narakaṃ vrajet /

AFTER 32:

sa jīvati guṇā yasya yasya dharmaḥ sa jī(va)ti /

AFTER 33 ab:

guṇair dhanaparibhraṣṭho jīvann api na jivati /

AFTER 36:

mṛk(d)aṃ sadā [mṛttikā sapta] na grāhyā valmīkān mūṣakasthalāt /
antarjalāc ca mārgāc ca vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /
śuce deśe ca saṅgrāhyā mṛttikā snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttikām pratigṛhṇāmi prajāyai ca dhanāya ca //
uddhṛtā śrivarāheṇa kruddhena śatabāhunā /
mṛttike hara me pāpaṃ yan mayā duṣkṛtaṃ kṛtam //

AFTER 47:

asnātvāśī malaṃ bhuṅkte tv ajapī pūyaśoṇitam /
ahutvā [ca] krimiṃ bhuṅkte hy adattvā viṣṭabhuk bhavet //

Chapter III

AFTER 12ab:

paiśunyam anṛtaṃ māyā kāmaḥ krodhas tathāpriyam /
doṣo daṃbhaḥ paradroho vikarmāṇi ca varjayet //
gītakṛtyaṃ kṛṣiḥ sevā vāṇijye lavaṇakriyā /
dyūtakarmā 'sudhāny ātmapraśaṃsā ca vikarmasu //

AFTER 12cd:

pāpakarma parānnaṃ ca dharmo gopyo hi sarvadā /

AFTER 16:

sāmātyaḥ sādidātyaś ca godhaś ca godhanam [smṛtam] /
bhāryādibhiś ca nikṣepaḥ sarvasvaṃ cānvaye sati //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /
patyau jīvati yā nārī hy upoṣya vratacāriṇī //
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet /

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ saptamṛttikāḥ /

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śauce ca nānyathā /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 11:

varṇānām ānulomyena strīṇām eko yadā patiḥ /

Chapter VII

AFTER 20:

vāruṇaṃ savikarṣeṇa phalaṃ yat tat asaścatām /

AFTER 40:

iti dakṣaśāstraṃ samāptam /
kharopanāmakakeśavabhaṭapaṭavardhanena likhitam // samāptam //
idaṃ pustakaṃ cintāmaṇibhaṭapaṭavardhanāya dattam //
cintāmaṇibhaṭā paṭavardhana //

Ms. E

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ // atha dakṣasmṛtiḥ /

Chapter II

AFTER 32:

jīvanto 'pi mṛtāś cānye narāḥ svodarapūrakāḥ /
sa jīvati guṇā yasya yasya dharmaḥ sa jīvati //

AFTER 33ab:

guṇair dhanaparibhraṣṭo jīvann api na jīvati /

AFTER 36:

mṛttikās sapta na grāhyā valmīkān mūṣakasthalāt /
antarjalāc ca mārgāc ca vṛkṣamūlāt surālayāt //
paraśau cāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /
śūce deśe ca saṅgrāhyā mṛttikā snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttikāṃ pratigṛhṇāmi prajāyai ca dhanāya ca //
uddhṛtā śrīvarāheṇa kṛṣṇena śatabāhunā /
mṛttike hara me pāpaṃ yan mayā duṣkṛtaṃ kṛtam //

AFTER 38ab:

sandhyāsnānalakṣaṇam /

AFTER 47:

asnātvāśī malaṃ bhuṅkte tv ajapī pūyaśoṇitan /
ahutvā tu krimiṃ bhuṅkte hy adattvā viṣṭabhug bhavet //
yatraiko hi bhuñjīta bhunjītānyena cāparā /

AFTER 48cd:

dvibhāgāya ... yasya kṣaya ukto darpalokaḥ /

AFTER 54:

asminn ekaḥ sadā yukto 'sminn eva pralīyate /

Chapter III

AFTER 12ab:

gītanṛtyakṛṣī sevā vāṇijyam lavaṇakriyā /
dyūtakarmasudhātmāpraśaṃsāsu vikarmasu //

AFTER 16:

sāmātyaḥ sādhidāsa(ś ca) godhaś ca godhanaṃ smṛtam /
bhāryāditiś ca nikṣepaḥ sarvasvā cānvaye sati //

AFTER 27ab:

vidhihīne tathā pātre yo dadāti pratigrahaṃ /
tad dānaṃ vā kriyā caiva sarvaṃ bhavati niṣphalam //

AFTER 29ab:

tato yenāgnihotreṇa nāgniṣṭomena labhyate /

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /
patyau jīvati yā nārī hy upoṣya vratacāriṇī //
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet /

Chapter V

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śauce ca nānyathā /

AFTER 13:

prāyaścittena yājyeta vihitātikrame kṛte /
... ca sabhyasya ca yo vidhiḥ //
yad divā vihitaṃ śaucaṃ tadardhaṃ tu niśi smṛtam //

Chapter VI

AFTER 6ab:

tryahāhnair alpavedas tu vihīno daśabhir dinaiḥ /

Chapter VII

AFTER 25:

yudhyāyātāraṇaṃ bhāraḥ malamāsena yaṃ tathā /
etad astriyaḥ sūkṣmam anyati bahunāṃ tathā /
sattvotkṛṣṭās tu rasair api viṣayais tu vaśikṛtaḥ /
kiṃ punaḥ kṣudrasattvās tu manuṣyais tattvakā kathām //

AFTER 40:

iti dakṣaśāstraṃ samāptaṃ // herambārpaṇam astu //
gaṅgāyai namaḥ // lakṣmaṇena likhitaṃ //
yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśaṃ likhitaṃ mayā /
yadi śuddham aśuddhaṃ vā mama doṣo na dīyate //
śrīkṛṣṇārpaṇam astu // rāmacandra //
cintāmaṇibhaṭṭapaṭavardhana //

Ms. F

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 2:

sandhyādyaṃ vaiśvadevāntaṃ svakaṃ karma samācaret /
svakaṃ karma parityajya yad anyat kurute dvijaḥ //

AFTER 12:

guṇā daśa snānaparasya sādho
rūpaṃ ca puṣṭiś ca balaṃ ca tejaḥ /
ārogyam āyuś ca mano 'nuruddham
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 18b:

hṛdgābhiḥ pūjyate vipraḥ kaṇṭhagābhiś ca bhūmipaḥ /
vaiśyaḥ prāśitamātrābhir jihvāgrābhiḥ striyo 'gninā //

AFTER 29:

sārvabhautikam annādyaṃ kartavyaṃ tu viśeṣataḥ /
jñānavidbhyaḥ pradātavyam anyathā narakaṃ vrajet //

Chapter III

AFTER 12ab:

paiśūnyam anṛtaṃ māyā kāmaḥ krodhas tathāpriyam /
dveṣo dambhaḥ paradrohaḥ pracchannāni tathā nava //

AFTER 12cd:

tapo dānāvamāne ca nava gopyāni sarvadā /

Chapter IV

AFTER 10:

sukāmye vartamānā ca snehān naiva nivāritā /
sumukhyā sā bhavet paścāt yathā vyādhir upekṣitā //

Chapter V

AFTER 5ab:

catasras tu daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9:

mṛttikānāṃ sahasreṇa codakumbhaśatena ca /
na śuddhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

AFTER 12:

divā yad vihitaṃ karma tadardhaṃ ca niśi smṛtam /
tadardhaṃ cāture kāle yadi śudravad ācaret //

Chapter VI

AFTER 19:

yajñe pravartamāne tu jāyed atha mriyed atha /
pūrve saṅkalpite kārye na doṣas tatra vidyate //

Chapter VII

AFTER 2:

maitrī kriyā mude sarvā sarvaprāṇivyavasthitā /
brahmalokaṃ nayaty āśu dhātāram iva dhāraṇāḥ //

AFTER 17:

manasy evendriyāṇy atra manaś cātmani yojayet /
sarvabhāvavinirmuktaṃ kṣetrajñaṃ brahmaṇi nyaset //

AFTER 29:

brahmacaryaṃ sadā rakṣed aṣṭadhā rakṣaṇaṃ pṛthak /
smaraṇaṃ kīrtanaṃ keliḥ prekṣaṇaṃ guhyabhāṣaṇam //
saṅkalpo 'dhyavasāyaś ca kriyānirvṛtir eva ca /
etan maithunam aṣṭāṅgaṃ pravadanti manīṣiṇaḥ //

AFTER 39:

yasmin deśe bhaved yogī dhyānayogī vicakṣaṇaḥ /
so 'pi deśo bhavet pūtaḥ kiṃ punas tyasya bāndhavāḥ //

Ms. G

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnaghā[taś ca ta]paś ca medhā /
manaḥprasādajananaṃ rūpasaubhāgyavardhanam /
duḥkhaśokāpahaṃ snānaṃ maunadaṃ jñānadaṃ tathā /
āgneyaṃ bhasmanā snānaṃ avagāhyaṃ ca vāruṇam /
āpo hi ṣṭheti ca brāhmaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu sātapavarṣaṃ tu tat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt //
āpaḥsnānaṃ vratasnānaṃ mantrasnānaṃ tathaiva ca /
āpaḥsnānaṃ gṛhasthasya vratamantre tapasvinām //
kaniṣṭhādeśinyaṅguṣṭhamūlāny agraṃ karasya ca /
sāṅguṣṭhaṃ tu sadā kāryam āpatet tad adho 'nyathā //

AFTER 13ab:

prajāpatipitṛbrahmadevatīrthāny anukramāt /
dānaṃ pratigraho homo bhojanaṃ balikaṃ tathā //

AFTER 13cd:

udaka evodakasthaś cet sthalaś ca sthale śuciḥ /
pādau sthāpyobhayatraiva ācamyobhayataḥ śuciḥ //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇo hi vidhīyate /

AFTER 29:

sārvabhaumikam annādyaṃ kartavyaṃ gṛhamedhinā /
jñānavidbhyaḥ pradātavyam anyathā narakaṃ vrajet //

AFTER 36:

mṛttikāḥ sapta na grāhyā valmīkān mūṣakasthalāt /
antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaḥkāmaiḥ sadā budhaiḥ /
śucer deśāu nu saṅgrāhyā mṛttikāḥ snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttike hara me pāpaṃ yan mayā pūrvasañcitam //
uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
mṛttike pratigṛhṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī /
yamunāyāṃ viśeṣeṇa niyato niyatāśanaḥ /
yamāya dharmarājāya mṛtyave cāntakāya ca /
vaivasvatāya kālāya sarvabhūtahitāya ca //
audumbarāya dadhnāya nīlāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya vai namaḥ //
ekaikasya tilairmiśrān dadyāt trīn aṣṭa vañjalīn /
yāvajjīvakṛtaṃ pāpaṃ tatkṣanād eva naśyati //

AFTER 47:

asnātvāśī malaṃ bhuṅkte tv ajapī pūyaśoṇitam /
ahutvā ca kṛmiṃ bhuṅkte hy adattvā 'medhyam eva ca //
vṛthā taptodakaṃ snānaṃ vṛthā jāpyam avaidikam /
vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 55:

devapitṛmanuṣyāṇāṃ dīnānāṃ ca tapasvinām /
gurumātṛpitṛṇāṃ ca savibhāgī vikarmakṛt //

Chapter III

AFTER 8:

nava karmāṇi kāryāṇi pūrvoktāni manīṣibhiḥ /
kṛtvaivaṃ nava karmāṇi sarvakarmā bhaven naraḥ //

AFTER 12ab:

paiśunyam anṛtaṃ māyā kāmaḥ krodhas tathāpriyam /
doṣo dambhaḥ paradrohaḥ vikarmāṇīti varjayet //
gītanṛtye kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā /
dyūtakarmā 'yudhāny ātmapraśaṃsā ca vikarma ca //

Chapter IV

AFTER 14ab:

rūpaudāryasamāyuktā viśālakulasambhavā /
sati bhartari yā nāri upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9cd:

mṛttikānāṃ sahasreṇa udakumbhaśatena ca /
na śudhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 17:

yajñe pravartamāne tu jāyate mriyate 'pi vā /
pūrvasaṅkalpitārthānāṃ na doṣas tatra vidyate /

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamam /

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍīti kathyate /
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate //
vāgdaṇḍo 'tha manodaṇḍaḥ karmadaṇḍaś ca te trayaḥ /
yasyaite tu trayo daṇḍāḥ sa tridaṇḍīti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvaṃ kaścid upadravaḥ /
vidyā vā yadi vā 'vidyā śaraṇaṃ tu janārddanaḥ //
kṛtvā paryaṅkabandhaṃ karakamalapuṭe nyasya hṛtsaṃjñadeśe
nāsāgre sthāpya dṛṣṭiṃ sthiranibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann oṃkāram ekaṃ sa bhavati sukṛtī yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvi bhuvanam idaṃ maṇḍalam yāti bhitvā //

AFTER 53:

iti śrīdakṣaprajāpatipraṇītaṃ dharmaśāstraṃ samāptam //
śrīviśveśvarāyārpaṇam astu / śake 1772 sādhāraṇanāma saṃvatsare
bhādrapadaśuddha / mandavāsare / evaṃ granthasaṃkhyā // 250 //

Ms. H

Chapter I

AFTER 2:

bhūtaṃ bhavyaṃ bhaviṣyac ca jagat sthāvarajaṅgamam /
purāṇanyāyamīmāṃsādharmaśāstraprayojanam //

Chapter II

AFTER 5ab:

vibhāgeṣu yat karma tat pravakṣyāmy aśeṣataḥ /
kṣubhyanti hi suṣuptasya indriyāṇi sravanti ca //

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṃ bhasmanā snānam avagāhaṃ ca vāruṇam /
āpo hi ṣṭheti ca brāhmyaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu sātapavarṣeṇa yat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyaṃbhuvo 'bravīt //
dhyāyan nārāyaṇaṃ devaṃ snānādiṣu ca karmasu /
brahmalokam avāpnoti na cehāmutra jāyate //
kaniṣṭhadeśinyaṅguṣṭhamūlāny agrakarasya ca /
prajāpatipitṛbrahmadevatīrthāny anukramāt //

AFTER 12cd:

kliśyanti hi susuptasya indriyāṇi sravanti ca /

AFTER 14:

saṃhitāmbhas tribhiḥ pītvā ācamyaiva tribhiḥ spṛśet /

AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyāṃ nābhim aṅguṣṭhakena vā /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhṇas tu viśiṣyate /

AFTER 30:

[sajvotiya cai]ko bandhubhiś copabhujyeta /
jīvanto 'pi mṛtās tv puruṣāḥ sodarambharāḥ //

AFTER 39ab:

evaṃ prakṣālya gātrāṇi samyag ācamya śāstravid /
tataḥ sammārjanaṃ kuryād āpo hi ṣṭhādibhiḥ punaḥ /
nimajjyāntarjale paścāt triḥ paṭhed aghamarṣaṇam //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaśī /
yāṃ kāñcit saritaṃ prāpya kṛṣṇāṅgāracaturdaśīm //
yamunāyāṃ viśeṣeṇa niyato niyatāśanaḥ /
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtāhitāya ca /
audumbarāya dadhnāya nīlāya parameṣṭhine //
vṛkodarāya citrāya citraguptāya te namaḥ /
ekaikasya tilair miśrān dadyāt trīn udakāñjalīn //
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati /
pañcame tu tathā bhāge saṃvibhāgo yathārhataḥ //
devatiryaṅmanuṣyāṇāṃ kīṭānāṃś copadiśyate //
devaiś caiva manuṣyaiś ca tiryagbhiś ca tu japyate //
gṛhasthaḥ pratyayaṃ yasmāt tasmāc [caiva] gṛhāśramī /
yathā mātaram āśritya sarve jīvanti bhikṣavaḥ //
caturṇām āśramāṇāṃ tu gṛhastho yonir ucyate /
sīdamānena teneha sīdanty anye 'pi te trayaḥ //
mūlaprāṇā bhavet [skandhāc]chākkāś ca pallavāḥ /
mūlenaiva vinaṣṭena sarvam etad vinaśyati //

AFTER 49ab:

sa gṛhastha iti prokto na kāmakrodhadūṣitaḥ /

AFTER 52:

saṃvibhāgaṃ tataḥ kuryāt gṛhasthaḥ śeṣabhug bhavet /
bhuktvā samam anuvrajya kāryāṇy etāni yatnataḥ /
iṣad [dānāni] cānyāni bhūmy udakatṛṇāni ca /
pādaśaucaṃ tathā snānam āsanaṃ śayanaṃ tathā /
kiñcid deyaṃ yathāśaktyā [nā]yānaśnan gṛhe vaset //
sajalaṃ cātu gṛhamāsthā saṃdhyā tataḥ punaḥ /

Chapter III

AFTER 3:

athāparaṃ pravakṣyāmi viśiṣṭe gṛham āgate /

AFTER 8:

paiśūnyam anṛtaṃ māyāṃ kāmakrodhaṃ tathāpriyam //
dveṣaṃ saṅgaṃ paradrohaṃ vikarmāṇi visa(r)jayet /
nṛttaṃ gītaṃ kṛṣiḥ sevā vāṇijyam lavaṇakriyā //
dyūtakarmā 'yudhīyaṃ ca na praśastāni karmasu /

AFTER 12:

prāyogya ṛṇaśuddhiś ca dāyabhāgaś ca vikrayaḥ /

AFTER 30:

agnihotrī tapasvī ca... śrīyate yadi /
agnihotraṃ tapaś caiva tat sarvaṃ dhaninām dhanam //

Chapter IV

AFTER 10:

ākārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //
jīvabhāryā śiśuḥ bhrātṛmitradātuḥ samāśritāḥ /
yasyaitāni vittāni tasya loke 'pi gauravam //
prathamā dharmapatnī syād dvitīyā rativardhanī /
dṛṣṭamātraṃ phalaṃ tasyām adṛṣṭaṃ nopapadyate //
dharmapatnī samākhyātā nirdoṣā yadi sā bhavet /
doṣeṣv api na doṣaḥ syād anyodvāho vijānataḥ //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayor nava mṛttikāḥ /

Chapter VI

AFTER 10:

varṇānām ānupūrvyeṇa strīṇām eko yathā patiḥ /
daśāhaḥ ṣaṭtrihaikāhaḥ prasave sūtakaṃ bhavet //
yajñeṣu prasṛte yasya jāyetātha mriyeta vā /
pūrvasaṅkalpitārthānām nāśaucaṃ tatra vidyate //

AFTER 11cd:

āpadgatasya sarvasya sūtake 'pi na sūtakam /
trividhaṃ sūtakaṃ proktaṃ maraṇaṃ ca tathāvidham /
ataḥ paraṃ pravakṣyāmi yogaśāstravinirṇayam //

Chapter VII

AFTER 2:

maitrī kṛyā mudopekṣā sarvaprāṇiṣv avasthitā /
brahmalokaṃ nayatty āśu tasmāt sā dhāraṇā smṛtā //

AFTER 6:

adhyātmaratir evaṃ syād ātmakrīḍas tathaiva ca /

AFTER 37ab:

snehavaidyo 'nantas tu dve caiva mithunaṃ smṛtam /

AFTER 37cd:

japais taptaiḥ kṛśibhūto vyādhito vasaddhāvahaḥ /
vṛthā grahagṛhi(ta)ś ca yaś cānyo vikalendriyāḥ //
nirajaś ca yuvā caiva bhikṣur nāvasadddhāvahaḥ /
na dūṣayati yas tānam (?) prathaḥ (?) samprapīḍayet //
vasann āvasathe bhikṣuḥ maithunaṃ yadi sevate /
tasyāvasathanāthasya mūlāny api sa kṛntati //
sañcitaṃ yad gṛhasthasya pāpam āmaraṇāntikam /
nirdahaty eva tat sarvam ekarātroṣito yatiḥ //

AFTER 51:

praṇavo dhanuḥ śaraṃ brahma naiva tac cakṣuṣāgraham /
manasātmopadeśena dṛśyante sūkṣmadarśibhiḥ //
tattvārthaṃ jñānavijñānaṃ vijñānāt pratyayaṃ tathā /
pratyayād bhāvaśuddhiḥ syād bhāvanaṃ śuddhitaḥ param //
atropavirate bhāve bhāvam āstheyabhāvitam /
ātmasaṃsthāpanaṃ kṛtvā na kiñcid api cintayet //
iti dakṣasmṛtiḥ samāptā

Ms. I

Chapter I

BEGINS:

avighnam astu /

AFTER 1:

utpattiṃ prakṛtiṃ caiva sthitaṃ saṃhāram eva ca /
brahma 'tmani [tu] saṃpaśyann ātmā brahmaṇy avasthitaḥ //
bhūtaṃ bhavyaṃ bhaviṣyaṃ ca jagat sthāvarajaṅgamaṃ
purāṇanyāyamimāṃsādharmaśāstraprayojanam //

Chapter II

AFTER 5:

kṣubhyanti hi suṣuptasyendriyāṇi sravanti ca /
aṅgāni samatāṃ yānti uttamāny adhamāṃs tathā //

AFTER 7:

prātaḥsnānaṃ prakurvanti dṛṣṭādṛṣṭakaraṃ hi tat /
sarvam arhati śuddhātmā prātaḥsnāyī japātmikam //

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṃ bhasmanā snānam avagāhaṃ ca vāruṇam /
āpo hi ṣṭheti ca brāhmaṃ vāyavyaṃ gorajaḥ smṛtam //
yā tu sātapavarṣaṃ (tu tat) snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyaṃbhuvo 'bravīt /
dhyāyaṃ nārāyaṇaṃ devaṃ snānādiṣu ca karmasu /
brahmalokam avāpnoti na cehā 'mutra jāyate //
kaniṣṭhadeśinyaṅguṣṭhamūlāny agrakarasya ca /
prajāpatipitṛbrahmadevatīrthāny anukramāt //

AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyāṃ nābhim aṅguṣṭhakena vā //
sarvābhis tu śiraḥ pārśve bāhu cāgreṇa saṃspṛśet /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhṇe tu viśiṣyate /

AFTER 39ab:

evaṃ prakṣālya gātrāṇi samyag ācamya śāstravid /
tataḥ sammārjanaṃ kuryād āpo hi ṣṭhādi(bhiḥ) punaḥ //
nimajjyā 'ntarjale paścāt triḥ paṭhed aghamarṣaṇam //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaśī /
yāṃ kāṃcit saritaṃ prāpya kṛṣṇāṅgāracaturdaśīm //
yamunāyaṃ viśeṣeṇa niyato niyatāśanaḥ //
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtahitāya ca //
audumbarāya dadhnāya nīlāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya te namaḥ //
ekaikasya tilān miśrān dadyāt trīn udakāñjalīn /
yāvajjīvakṛtaṃ pāpaṃ tat kṣaṇād eva naśyati //

AFTER 42:

yathā mātaram āśritya sarve jīvanti bhikṣavaḥ /

AFTER 49ab:

sa gṛhastha iti prokto na kāmakrodhadūṣitaḥ //

Chapter III

AFTER 2ab:

adeyāni navānyāni prakāśāni punar nava //

AFTER 3:

sandhyāsnānaṃ japo homaḥ svādhyāyo devatārcanam/
vaiśvadevas tathātithyam udakam vā svaśaktitaḥ //

AFTER 5:

paiśunyam anṛtaṃ māyā kāmakrodhaṃ tathāpriyam /
doṣaṃ saṅgaṃ paradrohaṃ vikarmāṇi ca visarjayet //
nṛttaṃ gītaṃ kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā //
dyūtakarmāyudhīyaṃ ca na praśastāni karmasu /
āyur vittaṅ gṛhacchidraṃ mamtram oṣadhisaṅgamam //

AFTER 25:

pituḥ śataguṇaṃ dānaṃ sahasraṃ mātur ucyate /
bhaginyāṃ śatasahasraṃ ca sodare dattam akṣayam //

AFTER 30:

agnihotrī tapasvī ca raṇe vā mriyate yadi /
agnihotraṃ tapaś caiva tat sarvaṃ dhaninām dhanam //

Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 13:

śaucācāravihīnasya samastā niṣphalāḥ kriyāḥ /

AFTER 18ab:

āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet /

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 6cd:

tathā h[īna]tamaś caiva ṣaḍahaḥ parikīrtitaḥ /
ye daśāhādyaḥ proktā varṇānāṃ te yathākramam //

AFTER 7:

sūtake mṛtake caiva tathaiva mṛtasūtake /
evaṃ saṅghāta śaucānāṃ pūrvaśaucena śuddhyati //

AFTER 17:

yajñeṣu prasavo yasya jāyete 'tha mriyeta vā /
pūrvasaṅkalpitārthānāṃ nāsaucaṃ tatra vidyate //

AFTER 18:

evaṃ guṇaviśeṣeṇa sūtakaṃ samudāhṛtam //
āpadgatasya sarvasya sūtake 'pi na sūtakam /
trividhaṃ sūtakaṃ proktaṃ maraṇaṃ ca tathāvidham //
ataḥ paraṃ pravakṣyāmi yogaśāstravinirṇayam /

Chapter VII

AFTER 2:

maitrī kṛpā mudopekṣā sarvaprāṇiṣv avasthitāḥ /
brahmalokaṃ nayanty āśu tasmāt sā dhāraṇāḥ smṛtā //

AFTER 6:

adhyatmaratir eva syad ātmakrīḍas tathaiva ca //

* * *

asam(āpt)o 'yaṃ granthaḥ

Ms. J

Chapter I

BEGINS:

śrīnivāsamahādeśikāya namaḥ

AFTER 1:

utpattim pralayañ caiva sthitiṃ saṃhāram eva ca /
sarvam ātmani sampaśyan ātmā brahmaṇy avasthitaḥ //
bhūtam bhavyam bhaviṣyañ ca jagat sthāvarajaṅgamam /
purāṇaṃ nyāyamīmāṃsādharmaśāstraprayojanam //

Chapter II

AFTER 6:

malaṃ paryuṣito yasya mukhe so 'pi bhaven naraḥ /
tasmāt sarvaprayatnena bhakṣayed dantadhāvanam //
mṛdekayā śiraḥ proktaṃ dvābhyāṃ nābhes tathopari /
atas tu tisṛbhiḥ kāryaṃ ṣaḍbhiḥ pādau tathaiva ca //

AFTER 10:

guṇā [daśa] vana snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śauryam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṃ bhasmanā snānam avagāhaṃ tu vāruṇam /
āpohiṣṭhe 'ti ca brāhmaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu śātapavarṣeṇa tat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyaṃbhuvo 'bravīt //
dhyāyen nārāyaṇaṃ devaṃ snānādiṣu ca karmasu /
brahmalokam avāpnoti naro na jāyate punaḥ //
kaniṣṭhadeśinyaṅguṣṭhamūlāny agraṃ karasya tu /
prajāpatipitṛbrahmadevatīrthān anukramāt //

dānaṃ pratigrahaṃ homo bhojanaṃ balir eva ca /
sāṅguṣṭhena sadā kāryaṃ āsuraṃ syāt tato 'nyathā //

AFTER 18ab:

kaḥ snātvā nācaret karma japahomādikaṃ ca na //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇam tu viśiṣyate //

AFTER 39ab:

evaṃ prakṣālya gātrāṇi samyag ācamya śāstravit /
tatas sammārjanaṃ kuryād āpo hi ṣṭhādibhiḥ punaḥ /

AFTER 40:

gṛhasthāśramapaddhatiḥ [*heading in the margin*].
dhyātvā samarccayen nityaṃ nārāyaṇam anāmayam /
aṅgārakadine prāpte kṛṣṇapakṣe caturdaśī //
tadā snātvā śubhe toye kurvīta yamatarpaṇam /
kṛṣṇapakṣe caturdaśyāṃ yāṃ kañcit saritaṃ prati //
yamunāyāṃ viśeṣeṇa niyatas tarpayed yamam /
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtakṣayāya ca //
audumbarāya dadhnāya nīlāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya vai namaḥ //
ekaikasya tilair miśrān dadyāt trīn udakāñjalīn //
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati /
vaiśākhyāṃ paurṇamāsyāṃ tu brāhmaṇān sapta pañca vā //
tilān sauvarṇasaṃyutān kṛṣṇān vā yadi vetarān /
prīyatāṃ dharmarājo me yat tvaṃ manasi vartate /
[yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati //]

AFTER 42:

yathā mātaram āśritya sarve jīvanti jantavaḥ /
tathā gṛhastham āśritya sarve jīvanti bhikṣavaḥ /

AFTER 49ab:

sa gṛhastha iti prokto na kāmakrodhadūṣitaḥ //

Chapter III

AFTER 8:

paiśunyam anṛtaṃ māyā kāmakrodhaṃ tathāpriyam /
dveṣaṃ dambham paradrohaṃ vikarmāṇi vivarjayet //
nṛttaṃ gītaṃ kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā /
dyūtaṃ karmāyudhīyaṃ ca na praśastāni karmasu //

AFTER 20:

yathoktaṃ divase śaucam ardhaṃ rātrau prakīrtitam /
tad ardham āture proktam evam adhvani saṃsthite //

AFTER 26:

pituḥ śataguṇaṃ dānaṃ sahasraṃ mātur ucyate /
bhaginyāṃ śatasāhasraṃ sodare dattam akṣayam //

AFTER 29:

agnihotraṃ tapaś caiva tat sarvaṃ dhaninām dhanam /
hṛtasvāhṛtadārāś ca ye viprā deśaviplave //
arthārtham abhigacchanti tebhyo dattaṃ mahat phalam //

Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratakāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 7:

caturthī pañcamī cāpi tṛtīyā mṛttikā samam /

Chapter VI

AFTER 6:

tathā hīnatare caiva ṣaḍahaṃ parikīrtitam //
ye daśāhādayaḥ proktāvarṇānāṃ te yathākramam //

AFTER 7:

sūtake mṛtake caiva tathaiva mṛtasūtake /
evaṃ saṅghātāśaucānāṃ pūrvāśaucena śuddhyati //
arvāg vācā nopa bhuktvā bhuñjate dattvā yo dvijaḥ /
evaṃvidhasya viprasya daśāhaṃ sūtakaṃ bhavet //

AFTER 10:

bhasmāntaram iti pāṭhāntaram /
yajñeṣu prabhavo yasya jāyetātha mṛte 'thavā /
pūrvaṃ saṅkalpitānāṃ tu nāśaucaṃ tatra vidyate //

AFTER 18:

evaṅguṇaviśeṣeṇa sūtakaṃ samudāhṛtam /
svasthakāle tv idaṃ sarvaṃ sūtakaṃ samudāhṛtam //

AFTER 19cd:

trividhaṃ sūtakaṃ proktaṃ maraṇaṃ ca tathāvidham //
nandāyām bhārgavadine caturdaśyām trijanmasu /
eṣu śrāddham na kurvīta gṛhī putradhanakṣayāt //
yajñotsave vrate śrāddhe sūtake samupāgate /
pūrvasaṅkalpitārtheṣu na doṣaḥ parikīrtitaḥ //
kṛtāśaucanimittattve dahanaṃ maraṇaṃ tathā /
jñātīnāṃ maraṇād eva dahanād dāhakasya tu //
anyammaddhvād (?) daśāhāntaḥ śuddhiḥ pūrvāhaśeṣataḥ /
dasāhagurunipāte tu ārdravastropavāsinā //
atīte 'dye 'pi kartavyaṃ pretakāryaṃ yathāvidhi /
pitṛpatnyām atītāyām mātṛva...d dvijottamaḥ //
saṃvatsaravyatīte 'pi trirātram aśucir bhavet /
caturthe māsi nāriṇāṃ garbhasrāve caturdinam //
jāte sadyomṛtasrāve kaṭhine bhaṃ tryahaṃ bhavet /
pitur daśāhaṃ mātuś ca putrajanmani saptamāt //
jñātīnām saptame sapta dināny aṣṭa tathāṣṭame /

tata ūrdhvaṃ daśāhaṃ syāt tridinaṃ sodakeṣv api /
saṃsparśaḥ sarvadaivatye daśāhāt sūtikeva ca //
kanyājanmani tadbhrātā pitṛvyaṃ sūtako sutau (?) //
pitā pitāmahas tasya bhrātā caiva ṣaḍdināntikam /
aghaṃ hi bhinnodarabhrātṛsutasya na vidyate //
daśāhābhyantare bāle praṇīte tasya bāndhavaiḥ /
śavāśaucaṃ na kartavyaṃ sūtyāśaucaṃ vidhīyate //
daśāhāntar mṛte bāle pitā ṣaṣṭhadine śuciḥ /
daśāham ced dvirātreṇa tatprabhāte tribhir dinaiḥ //
āṣaṣṭhamāsād jñātīnāṃ sadyaḥsnānena saṃsmṛtau /
dāhe ced atha ūrdhvaṃ tu dāhe tryahe tryahaṃ bhavet //
khanane hasta tañcau (?) vaikṛte tu tryaham iṣyate /
saṃskārādinam ārabhya śaucam etad vidhīyate /
anupeta upeto vā mṛte garbhāṣṭame same //
brāhmaṇānāṃ sapiṇḍānāṃ daśarātraṃ aghaṃ bhavet /
karṇāmṛtau sapiṇḍānāṃ tṛtīyād vatsarād adhaḥ //
sadyoniśabdavarṣāt prāk trirātram tv avivāhitaḥ //
śrīvardhanalakṣmai namaḥ / Hariḥ Oṃ / Śubham astu / Dakṣasmṛtiḥ samāptā /
śrīmati[bhyam?] Śrīnivāsamahādeśikadivyamaṇipādukābhyāṃ namaḥ

Ms. K

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

AFTER 11:

āśramānāṃ tu sarveṣām ānulomyaṃ na vidyate /

Chapter II

AFTER 12:

guṇā daśa paraṃ yasya sādhurūpaṃ ca taijasam /
balaṃ ca śaucam āyuṣyam arogitvam alolupam //
duḥsvapnaghātaṃ ca tapo medhā snānād anantaram /
tāvad uktair atha sparśāc chudhyate śucitām iyāt //

AFTER 22ab:

devakāryasya sarvasya pūrvāhnaṃ tu vidhyīyate /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /
jaṃbhīdhānyaṃ tad ekāhāt tryahāc caiva kuśūlakaḥ /
anyathā daśarātreṇa yathāpi ca bahuśrutā //

AFTER 19cd:

sukhārthasahito yas tu sūtake na hi lipyate //

Chapter VII

AFTER 6:

maitrī dayā mudāpekṣā sarvaprāṇivyavasthitā /
brahmalokaṃ nayaty āśu dhātāraṃ dhāraṇākriyā //

Ms. L

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 6:

mukhe paryuṣite nityaṃ bhavaty aprayato naraḥ /
tasmāt sarvaprayatnena bhakṣyaṃ yad dantadhāvanam //

AFTER 12:

ubhe sandhye tu snātavyaṃ brāhmaṇaiś ca gṛhāśritaiḥ /
tisṛṣv api sandhyāsu snātavyaṃ ca tapasvinā //
guṇā daśa snānaparasya sādho
rūpañca tejaś ca balañca śauryam /
āyuṣyam ārogyam alolupatvaṃ
duḥsvapnaghātaś ca tapaś ca medhā //

Chapter III

AFTER 19:

anāśrami na dhārayet chatropānahapādukam /
etad dhāryamāṇasya brahmatvaṃ ca vinaśyati //

Chapter IV

AFTER 18:

tisraḥ koṭyo 'rdhakoṭi ca yāni lomāni mānuṣe /
tāvad varṣasahasrāṇi svargaloke mahīyate //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu dvau hīnau daśabhir dinaiḥ //
kumbhīdhānyaka ekāhaṃ tryahāc caiva tathā pare /
anyathā daśarātreṇa ye cāpi bahuśaḥ śrutāḥ //

AFTER 16ab:

asthisañcayanād ūrdhvam aṅgasparśo vidhīyate //

AFTER 16cd:

daśāhāc chuddhyate vipro janmahānau svayoniṣu //
ṣaḍbhis tribhir athaikena kṣatraviṭśūdrayoniṣu /

AFTER 19:

sukhārthaṃ sahito jantuḥ sūtake na ca lipyate //

Chapter VII

AFTER 6:

maitrī dayā mudopekṣā sarvaprāṇivyavasthitā /
brahmalokaṃ nayaty āśu dhātāraṃ dhāraṇās tv imāḥ //

AFTER 29:

athātaḥ sampravakṣyāmi saṃnyāsavidhim uttamam /
saṃnyastam iti yo brūyāt prāṇaiḥ kaṇṭhagatair api //
triṃśat tu triṃśad aparā triṃśat tu parataḥ parāt /
sadyaḥsaṃnyasanād eva narakāt tārayet pitṝn //

AFTER 32:

viparītaṃ brahmacaryaṃ brahmā prāha prajāpatiḥ //

AFTER 50:

balena rāṣṭrāṇi gṛhṇan sa śūro nocyate kila /
bodhasya rūpamātraṃ tu jñānaloko nirāmayam /
ānandaikarasaṃ nityaṃ śabdātītaṃ vadāmy aham //
nāham naiva na ca syād vaitad brahmabhāṣiṇaḥ /
īdṛk kvāyam avasthāyāṃ prāpnoti paramaṃ padam //
kukṣau tiṣṭhati yasyānnaṃ yogābhyāsena jīryati /
kulāny uddharate 'py evaṃ daśa pūrvān daśāparān //
yogam abhyasyamānasya dhruvaḥ kaścid upadravaḥ /
vidyā vā yadi vā 'vidyā śaraṇam tu janārddanam //
dakṣe śāstraṃ purā proktam āśramapratipādanam /
adhīyante tu ye viprās te yanty amaralokatām //
avamānena yo dadyād gṛhṇīyād vā pratigraham /
tāv ubhau narake magnau vasetāṃ śaradāṃ śatam //
praśnapūrvaṃ tu yo dadyād brāhmaṇāya pratigraham /
sa pūrvaṃ narakaṃ yāti brāhmaṇas tad anantaram //
dānāni bahumānibhyo guṇavadbhyaḥ prayacchati /
sa tu pretya phalaṃ labdhvā putrapautraiḥ sahāśnute //
kṣāntiḥ spṛhā dayā satyaṃ dānaṃ śīlaṃ tapaḥ śrutam /
etad aṣṭāṅgam uddiṣṭaṃ paramaṃ pātralakṣaṇam //
yogas tapo dayā dānaṃ dharmaḥ satyaṃ ghṛṇā damaḥ /
vidyā vinayam āstikyam etad brāhmaṇalakṣaṇam //
vasiṣṭhaḥ vaiśākhapaurṇamāsyāṃ tu brāhmaṇān sapta pañca vā /
kṣaudrayuktais tilaiḥ kṛṣṇair vācayed athavetaraiḥ //
prīyatāṃ dharmarājeti yad vā manasi vartate /
yāvaj jīvakṛtaṃ pāpaṃ tatkṣaṇād eva naśyati //
saṃsāraviṣayāsaktāḥ brahmāham iti vādinaḥ /
brahmakarmobhayabhraṣṭas taṃ tyajed antajaṃ yathā /

KŪRMAPURĀṆE API:
mūlaphalair vāpi yaḥ kuryān[1] nirdhano dvijaḥ /
tilodakais tarpayed vāpi[2] pitṝn snātvā samāhitaḥ //

1. The *Kūrma Purāṇa*, crit. ed. by A. Swarup Gupta, Varanasi, All-India Kashiraj Trust, II, 22, 86 ab: api mūlair phalair vāpi prakuryān.
2. *ibidem*, cd: vā.

HĀRITO 'PI:
api mūlaphalair vāpi tathāpy udakatarpaṇaiḥ //
avidyamāne kurvīta na tu prāptaṃ vilaṅghayet //

VĀRĀHAḤ:
tatrāpy asāmarthyayutaḥ karāgrāgrasthitāṃs[3] tilān /
praṇamya dvijavaryebhyo dadyād uddiśya vai pitṝn[4] //
tilaiḥ saptāṣṭabhir vāpi samavetāṃ jalāñjalīn /
bhaktitaś ca[5] samuddiśya pitṝn dadyāt samāhitaḥ[6] //
yataḥ kutaścit saṃprāpya gobhyo vāpi gavādikam[7] /
pitṝān uddiśya viprebhyo dadyāc chraddhāsamanvitaḥ //
sarvābhāve vanaṃ gatvā kacchamūlapradarśakaḥ[8] /
sūryādilokapālānām uccais tat paṭhed budhaḥ[9] //
tṛpyantu baktyā pitaro mayeto kṛtau bhujau[10] vartmani mārutasya /
ity etat kathitaṃ sarvapitṛbhaktiparāyaṇaḥ //
yaḥ karoti kṛtaṃ tena śrāddhaṃ bhavati vai dvijaḥ /
parādhīnaḥ pravāsīyo nirdhano vāpi mānavaḥ //
manasā bhāvayuktena śrāddhaṃ dadyāt tilodakam / iti /

AFTER COLOPHON 1:

śubham astu śrīrāmāya namaḥ /
śrībhavānīśaṅkarābhyāṃ namaḥ /
saṃvat 1810 jyeṣṭhamāse śuklapakṣe pañca...

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3. The *Varāha Mahāpurāṇa*, ed. with Introduction, Verse Index and detailed Contents in English and Sanskrit, by K.V. Sarma, New Delhi, Meharchand Lachhmandas, 1984, 13, 54b: karair gṛhyāsitāṃs.
4. *ibidem*, 54cd: dvijamukhyāya kasmaicid api dāsyati.
5. *ibidem*, 55c: bhaktinamnaḥ.
6. *ibidem*, 55d: yo 'smākaṃ saṃpradāsyati.
7. *ibidem*, 56b: gavāhnikam.
8. *ibidem*, 57b: kakṣamūla.
9. *ibidem*, 57d: idam uccaiḥ paṭhiṣyati.
10. *ibidem*, 58d: mayaitau bhujau tatau.

APPENDIX B

INDEX OF VERSES